

VIDYARATNA

THE
SREEGOPAL
BASU
MALLICK
FELLOWSHIP
LECTURES
FOR 1930-31

25-TAS

SKC
181.48
SAR

SKC
181.48
SAR

IGNCA

Presented to Dr. Sunit Kumar Chakraborty

THE WITH THE APPROVALS
Sreegopal Basu Mallick *Sankarabasi Basu
Mallick*

Fellowship Lectures

FOR 1930-31.

(A Realistic Interpretation of Sankara-Vedanta.)

BY

Kokileswar Sastri Vidyaratna, M. A.

Lecturer in Sanskrit and Philosophy, Calcutta University, and author of The Introduction to Advaita Philosophy, The Upanishader Upadesh in three big volumes, The Advaita-Vāda, The Outlines of Vedānta Philosophy, The Bhagavad Gitā &c. &c.

AND

Savā-Pandit of the "Cooch-Behar Durbar."

—:0::0:—

PUBLISHED BY

THE

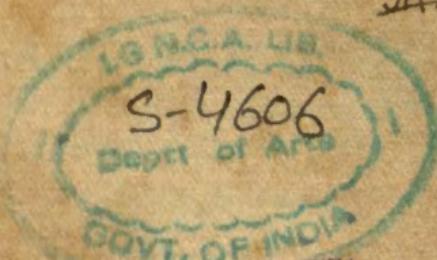
UNIVERSITY OF CALCUTTA

1931.



PRINTED BY
Rajendralal Sircar,
AT THE
KATYAYANI MACHINE PRESS.
39/1, Shibirnaryan Dass Lane, Calcutta.

SV.05 SKL 181 A8
SAS Sas



CONTENTS.

Lect.	Page
I. Introductory	1
The Absolute Reality and God	8
II. What is Māyā and why is it Anirvachaniya	30
III & IV. One End works in Nature and in Finite Self	50
V. The Vedantic Prāna : —Its character	70
VI. The Vedantic Prāna : —Its two-fold manifestations	83
VII. The Vedantic Prāna : —Its Objectivity	93
VIII. Why is Māyā called so	105
IX. Sankara-Vedānta is not Pantheism...	123
X. The Subject and its true character...	143
XI. Jiva's State of Samsāra or False Predication and How to get rid of it	167
XII. The Source of Adwaita-Vāda : Conclusion	191



AUTHORITIES QUOTED

ABBREVIATIONS :

ऋग्वेद—Rg. Veda.

ब्र० भा०, ब्र० सू० भा०, ब्र० भा०, ब्र०—Brahma-Sutra-bhāsyā.

गी० भा०, गी०—Gitā-bhāsyā.

द० भा०, द०—Brihadāranyaka-bhāsyā.

मु० भा०, म०—Mundaka-bhāsyā.

तै० भा०, तै०—Taittiriya-bhāsyā.

कठ० भा०—Katha-bhāsyā.

आत्म-वोध—Atma-bodha—a poem by Sankara.

श्व० भा०, श्व०—Swetāswatara-bhāsyā.

शतश्लोकी—Sata-Sloki—a poem by Sankara.

छा० भा०, छा०—Chhāndogya-bhāsyā.

रा० तौ०, रामतीर्थ—Rāma-tirtha's Gloss on Vedānta-Sāra.

उप० सा०—Upadesha-Sāhasri of Sankara.

प्र० भा०, प्र० उ०—Prasna-bhāsyā.

शिष्यपालवध—Sisupālabadha of Poet Māgha.

मा० गौड का० भाष्य, में० का० भा०—Sankara's bhāsyā on Goudapāda-Kārikā and Māndukya-upanishad.

अनुभूतिप्रकाश—Vidyāranya's Anubhuti-Prakāsha.

वै० सा०—Vedānta-Sāra.

केन० वा० भा०—Kena-bākya-bhāsyā of Sankara.

रत्न० प्र०—Ratna-Pravā—Gloss on Ved. bhā.

विं० भि०—Vijnāna-bhikshu.

आ० गि०—Ananda-Giri.

ईशा० भा०—Isa-bhāsyā.

सामनिरूपम्—A Poem by Sankara.



PREFACE.

Most of the writers on Sankara-Vedānta have dwelt almost exclusively upon the traditional illusory aspect and have tended to relegate its realistic aspect to the back-ground. I have found it necessary to refuse to accept the traditional ascetic interpretation *alone* to the entire neglect and inexcusable exclusion of the realistic; because it seems to me that the realistic side was very prominent in Sankara's own mind and I have conceived it to be my duty to try and present a concise account of his philosophy in its realistic and objective truthfulness with constant reference to the original sources. Even if this side is at a discount in the general esteem at the present moment, yet the realistic interpretation cannot be ignored nor evaded, and it is one of great and growing urgency. This neglect increases my gratitude to the great founder of this Fellowship whose impartial and enlightened generosity has rendered possible the publication of my studies on the realistic and practical aspect of the Vedānta and I trust that nothing of first-class importance has escaped my attention in re-emphasising this most neglected side of Sankara.

I cannot conclude without mentioning with deep gratitude the names of Brahmachāri Jnāna chaitanya (who has now become Paramahansa) and Brahma-

chāri Purna chaitanya—two most learned editors of that excellent Monthly Magazine—the *Vedānta-Keshari*—the renowned organ of the Rama-Krisna Matha at Mylapore in Madras, who, by their sympathy and encouragement, almost from the very beginning, helped me a great deal, by opening out the columns of their great Journal for some of these Lectures they so kindly published therein. The present learned editor Brahmachāri Purna chaitanya has placed me under a deep obligation by his kind appreciation of the merits of my Lectures and furnishing me with his valuable opinion on my interpretation which I reproduce below:—

"It is perhaps superfluous on our part to express our admiration for the scholarship and originality you have displayed so abundantly in your interpretation of Adwaita Vedānta. In India, especially, (perhaps it may be due to the adverse condition of our social and political life) men have ceased to think originally. To move even a bit from the old groove of thought is considered the climax of heterodoxy, and men have seldom shown that courage of conviction and intellectual vitality so essentially needed to set at naught such conservative forces at work and chalk out new paths of thought. We have profound regard for the strength of your intellectual conviction and originality of mind that have enabled you to give this new interpretation of Sankara's System. Some of our readers, who have taken interest in Vedānta all through their life, also told us that they are gathering many new ideas from your lectures.

We feel that of your lectures, those dealing with Māyā and Prāna are the best. You have clearly brought out that Māyā does not simply mean a magical power causing some sort of illusion, but that it is the Lord's creative power, which is always there either in a manifested or unmanifested condition,

and that it is unreal or illusory only to the ignorant man who views it as separate from and unconnected with its substratum Brahman, while to the vision of the knowing one it appears in its proper relation to Brahman and therefore ceases to be unreal. Māyāvāda thus interpreted can form a philosophy of life providing an intellectual basis and a kind of sustaining power to man in his daily avocations of life. Your interpretation has shown that Adwaita is not simply a philosophy of asceticism but a gospel of life that can form the basis of dynamic activism. This of course is not stated in your lectures in so many words, but is what seems to us to be clearly implied in them. We do not know whether we have grasped you correctly, but we feel certain that if the implication that we have pointed out is correct, Adwaita, as interpreted by you, can again become a living force in our national life, and form not only a matter for the intellectual satisfaction of the Pandits ; but a gospel of life that can inspire and sustain the youth of the land in the various fields of life that are open to them. In many respects this is also the trend of the interpretation given to the Adwaita Vedānta by the late Swāmi Vivekānanda.

Your lecture on 'Prāna' gives some clear and definite ideas about a much misunderstood subject. Many regard Prāna as some sort of air and others as some sort of energy that is neither spiritual nor material. Your interpretation of it has shown the absurdity of all such ideas that view the Prāna apart from its metaphysical significance that you have so ably expounded. In the light of the wide and comprehensive view you have taken of Prāna, it is possible to understand in a clear and correct perspective the whole world of meaning underlying this difficult concept in Indian philosophy.

While expressing our appreciation of the view you have taken of Adwaita, we would however like to say that the traditional interpretation of it also has a substantial basis to stand upon. But the point is that Adwaita has in the past been interpreted in an one-sided manner. Since most of the thinkers

of this school in the past have been ascetics, whose one object in life was to transcend all consciousness of relative existence, it is no wonder that this school of thought conceived the Absolute as free from any kind of change either of condition or of entity, and insisted on regarding the world as a totally non-existent phantasm. That such an experience is however possible is evident from the lives of some of our saints and such scriptural passages as the following Mantra from the *Màndukya Upanishad* :—

“नानःप्रज्ञं न वह्निःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं ।
अहमस्यवहार्थमयाद्यमलक्षणमचिन्त्यमस्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान् ।
शिवमइतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥”

But this does not mean that the ascetic's view alone is the correct one. The stand-point you have adopted is equally tenable, being supported both by reason and authority as you have proved by your elaborate arguments and quotations. The difference is that the traditional interpretation is that of the ascetic who tries to identify himself with the Absolute by obliterating the consciousness of relative existence, whereas yours is the view of the practical man of the world who tries to transcend the limitation of the world by regarding it as non-different from Brahman, its stuff and substratum"., &c. &c.

I wish also to thank Prof. Narendra Chandra Vedāntatirtha, M. A., for the great pains he has taken in seeing the book through the press.

SENATE HOUSE.
Calcutta University. }
August, 1931. } KOKILESWAR BHATTACHARYYA.



Sreegopal Basu Mallick

Fellowship Lectures

FOR 1930—1931.

(*On Sankara-Vedānta.*)

I.

(a) Introductory.

Among the Six main Schools of Vedānta, the School represented by Sankarāchāryya holds a very unique position. It is not only very popular in India, but in the Western world also it has found a number of brilliant and lucid exponents, some of whom have thrown enthusiastic labour into the study of his System and succeeded to correctly seize his main principles. But critics are not wanting both in India and in Europe who have adversely criticised him and are unable, they assure us, to accept his method. But the objections raised by them seems, however, to have been founded on misapprehension of his ideas. These critics have understood Sankara's—“सर्वं खल्विदं ब्रह्म”—as an all-inclusive whole embracing within it, and entirely immanent in, the in-

dividual selves (विषयी) and the objects (विषय), and that these, they have thought, are mere reproductions of, or parts constituting, the whole. This, in fact, is an identification of the Absolute with the process of the Actual. In a different way, Brahma of Sankara has been taken by some in the sense of an abstract empty unity in which, "like a lion's den" to use Hegel's phrase,—everything is lost and from which nothing can come out ; and Sankara has been credited with the impossible task of deducing the differences of *nāma-rupa* from such a blank, barren, empty unity. Another consequence naturally follows. As there is nothing but Brahma, the world must be an illusion, a kind of hallucination, a creation of the mind of man. It is simply the mental ideas with which the finite man—the knowing subject—conceives the true Reality—Brahma. The apparent world exists in the mind of man and when the mind of man is abolished, the world ceases to exist. In this way, Sankara's doctrine has been reduced by some of these scholars to a sort of Subjective Idealism.

In the all-comprehensive view noticed above the finite souls which are mere phases of one inclusive unity, appear and vanish with no aim or purpose and are drifted along as the countless waves or bubbles on the bosom of the ocean. The individuals, these authors maintain, have no freedom of action, no responsibility,—and the sole responsibility, if any, is attributed only to the whole which is the only individuality. The personality of the *Jivas* has no place, they say, in this System.

It is forgotten that the finite soul also participates in the Absolute Self—the Infinite—which is eternally present in him and which is his true self, without which his *finititude itself* vanishes. The fact is not noted that the finite self, in Sankara-Vedānta, is both the same (अनन्त), and not the same (अन्त) with God. The cultivation of moral virtues, they would assure us, has been denied by Sankara and a sort of inertia preached. The union with Brahma which is sought for in Sankara System is, according to these critics, only an absorption in which all contents and differences are entirely lost and, contrary to the assurance given in the Gītā—“तस्याहं न प्रणश्यामि, स च मे न प्रणश्यति” (i. e. ‘I—the Supreme Self—will not be lost to him, nor he—the finite self—will be lost to me’);—the emancipated *Jīva*, these critics tell us, becomes a total void and an empty abstraction. Even Paul Deussen, the most learned and sympathetic interpreter of Sankara’s System has explained the great *āchāryya*’s theory from the point of view of Subjective Idealism, following the theory of Kant and Schopenhauer as understood by him.

It has also been held by some that the *Māyā-vāda* as is found in the Sankara System was the creation of his own fertile brain and it has no sanction and support in the most ancient Upanishads and in the *Brahma-Sutras*.

We all of us remember the notorious Sanskrit couplet, particularly its last line—“मायावादमसच्चाच्च प्रचल्य वीरमेव तत्”—and you know how Sankara was

held to ridicule by some of our own countrymen who represented his great Māyā-vādā as an असच्चास्त्र (Asat-Sāstra) and stigmatised him as a प्रच्छन्न वौद्ध —a crypto Buddhist. Evidently, the composer of the lines had in his mind *Sunya-vāda* of a certain sect of the Buddhists. But the man was counting without his host. He knew not what he was about. He not only misunderstood and misinterpreted Sankara, but also signally failed to grasp the true sense of the *Sunya-vāda* too, which he was led to ascribe to Sankara. The great Pali authority gives the following correct idea of the *Sūnya-Vāda*—

“सिद्ध भिक्षु इमं नाहे, सिद्धा ते सहु मेष्टति
हेता रामच देष्ट, ततो ‘निवाण’मेहिसि” ।

The text shows that the *Nirvāna* is not an empty vacuum ; it is a state where love and hatred, passion and aversion by which all of us are swayed will never distract our mind ; where all strife and quarrel will cease to exist and perfect tranquillity will come to our possession. Sankara himself has used the term *Nirvāna*, but he understood it in quite a different sense than what the versifier tells us—“अभितो ब्रह्म-निर्वाणमत्यन्तं सुखमनुते” (Vide. Sankara-bhāsyā on it). When the *Nirvāna* is attained, we would not, he assures us, reach a vacuum but—अत्यन्तं सुखम्—complete bliss and happiness. No suffering will meet us anymore.—“तत्र को मोहः, कः शोकः एकत्वमनुपश्यतः” (quoted in ब्र. सू. भा. 3. 4. 22.) —But we shall see more elaborately if Sankara really deserves such stigma at all.

Thick accretions of such misapprehension and hasty opinions have gathered round and have almost chocked the spirit of this great philosophy, this glorious Metaphysical System of India.

But if any honest and earnest seeker of truth, purging off from his mind preconceived ideas, tries to find out the true meaning of this philosophy, his success is sure to come. Let him carefully collect the materials from the *original sources* which he will find scattered broad-cast in the writings of Sankara himself and he will experience no difficulty to establish the correct position set forth there-in.

In the course of these Lectures, it will be my earnest endeavour to present before my learned audience the correct views of Sankara-Vedānta as appear from his *own writings* and to show the untenability of the opinions formed by some of the Western as well as Indian critics of this great and celebrated Māyā-vāda. An attempt will be made to discover the source of this Adwaitavāda which I have tried to trace to the R̥g-veda itself. An attempt will also be made in the following course of Lectures to show, here and there, the merits of Vedānta as compared with the Western Schools of thought which would, I hope, also throw some light on the place this School of philosophy occupies in the philosophical world, but our success would, I feel sure, only be partial, if we fail to disperse even to a partial extent, the mist which threatens to throw its brilliancy into the shade. I have, therefore, thrown my main labour in this

direction with a view to draw your special attention to it. It is needless to add that the task is very difficult, but I crave your kind indulgence and sympathetic appreciation.

In bringing these preliminary observations to a close, it is my pleasant duty to invite your kind attention to a most essential fact which I cannot too earnestly impress upon you. To present before you the main features of the Doctrine of Sankara in its various aspects my reliance would, as I have hinted above, be placed mainly upon the Sanskrit texts. To arrive at the correct conclusion, especially in the face of adverse views entertained in *some* quarters, much attentive and single-minded study of Sankara's own writings is needed. Unlike the great Buddha, Sankara did not make use of the current language of the country. Whatever he wrote, he wrote, as you know, in Sanskrit, and that again in a diffuse and dispersed manner. His doctrine may be collected from the various commentaries written by him on the ten Upanishads, on the Brahma-Sūtra and the Gitā, as also from the metrical works of his own composition which have never been excelled in the exquisite beauty and charm of the beautiful verses and the perspicuity of the ideas embodied there-in. Many of you with the exception of very few, who are so kind as to take the trouble to attend here—which shows how great an interest you take in, and the love you cherish for, the Vedānta, are not, I venture to presume, very well acquainted with the first-hand Sanskrit texts. This imperfect and superficial know-

ledge of the original texts—I mean the commentaries of Sankara as also his Prakarana books, is, to my view, responsible for the inaccurate modern interpretation, both in Europe and in India, of the great Māyā-vāda. To correctly understand Sankara and to reach his inner heart, it is absolutely necessary that we must all of us acquire the first-hand original knowledge of Sankara's own writings. But I see around me some of your faces which are naturally so bright with the illumination of intelligence and learning, growing somewhat darkened at the mention of Sanskrit texts. But, believe me, you have no reason to feel disheartened. Whenever quoting texts from Sankara's writings, it would be my pleasant duty to put before you a faithful and literal English translation. To keep close to the original is what mainly concerns us and I shall try my best to represent the texts as faithfully as in me lies. If you follow this procedure, you will yourself have no difficulty in finding out the true view of this great Indian philosopher.

Another point I should like to impress upon your kind attention is this. Too many abstruse things given at a time may prove confusing and you may grow impatient. I have thought it advisable to distribute the whole theory, specially its metaphysical portion, into some broad heads, and to deal with each of the topics under those heads successively one after the other, but not at the same time losing the thread of connection running through them.

(b)—The Absolute Reality (निर्गुण-ब्रह्म) And God (ईश्वर).

(1) Brahma is absolute and perfect in its nature. Brahma does not undergo any mutation in time, hence it is made up of absolute Being or Reality. There were critics of the Hegelian type who thought Brahma to be a sort of "negative Infinite",—"a not-finite"—an empty, contentless abstraction. There were others who took it as a "void—without consciousness, without activity, a characterless vacuum". But Nirguna Brahma in Vedānta is not nothing—

"प्रतिवेषानुपमते:.....अस्तीत्येवोपलब्धते" (ब० स० भा०,०३. २. २२.)

[Its negation is not possible.....it is felt as an existence.]

The word Nirguna is a technical term. The term गुण is employed to denote what is *phenomenal*

and hence Nirguna means that anything phenomenal does not *constitutively* belong to Brahma—

“सत्त्वरजसमाप्ति गुणाः, तैवंज्ञिं तं निर्गुणम्” (गौ० भा०, 13. 14.)

Brahma is all-illuminating, all-pervading Reality without change, process or progress. It is the essence of all conscious souls (विषयी) and unconscious appearances (विषय) and it abides independently of, and transcends, the relation of subject and object—

“चेदचेदज्ञो येन ज्ञानेन विषयीकृयेते, तत् ज्ञानं सत्यक् ज्ञानम्”

(गौ० भा०, 13. 2.)

“परस्परोपकार्योपकारकत्वात् एकस्य.....पात्मनः संखानविशेषो”

(ह० भा०, 5. 5. 2.)

[That knowledge by which the subject and the object are known i.e. which transcends their cor-relativity—is considered by me to be the true knowledge.]

[They are correlative ; and there is thus a higher Principle which makes their correlativity possible.]

Brahma is one Reality consisting of being, thought and bliss (सच्चिदानन्द). Eternal being, consciousness and bliss are not *attributes* of Brahma, but Vedānta regards them, in their inseparable identity, as Brahma itself. They are so inseparably united that we cannot think of the one without thinking of the other. There can be no separation of these in Brahma, no parting off ; for, if there were, they would fall *outside* of the Divine Essence. The Being cannot be denied. We may think away anything, but we cannot think away Being or Existence. It is—सत्यस्य सत्यम्—Reality of all

realities,—Being of all beings. It is presupposed in all forms or existence ; as Plato argues in his Dialogue, "the existence of one means the existence of others which share in its being." We ourselves * are immediately conscious not merely of our own existence, but as an existence that is conscious. Being is thus identical with consciousness. If one is different from the other, a dualism would arise —two absolute existences would co-exist, which is absurd.—

“नहि सङ्गत्यमेव ब्रह्म, न वौधत्यमिति शक्यं वक्तुम् ।...
 वयं वा नित्यचैतन्यं ब्रह्म चेतनस जीवस चात्मलेन उपदिश्येत ?
 नापि वौधत्यमेव ब्रह्म, न सङ्गत्यमिति शक्यं वक्तुम्—
 'चक्षीत्वे वौपलक्ष्यः' इत्यादिश्विवैयर्थ्यप्रसङ्गात् ।
 कर्त्त्वं वा निरसात्मकं दीप्तोऽभ्युपनत्यः २”

(ब० स० आ०, 3. 2, 21).

The sense of the above is clear : "Brahma can not be defined merely as being, but not as consciousness. How otherwise Brahma could have been instructed as the 'self' of the finite souls ? Nor can its definition be as consciousness alone, but not being ; for, such *Srutis* as 'it is to be felt as existence'—would then become useless. Consciousness which has no existence cannot be admitted."

While we distinguish these three, we must also see that the *whole* unity is present and active in each

* We can know the nature of Brahma from the nature of our own self—“चात्मविदः तद् विदुः, 'चात्मप्रत्ययानुसारिवः'—

(ब० आ०, 2. 2. 10.)

of them. These, therefore, do not destroy the unity of the one Divine Essence. These constitute the nature of Brahma ; they are its—आत्मभूत and cannot be parted off.

These three are not separable from one another but together constitute the nature of Brahma—

“नहि सामाविकस उच्चितिः बदाचिदुप-पदते, सवितुरिव

चौच्छ-प्रकाशयोः”—

(ड० आ०, 4. 3. 20.)

[“A thing cannot be deprived of its own nature, as the heat and light of the sun.”]

We have seen that consciousness or knowledge is not separable from Being. Bliss (आनन्द) is also not separable from knowledge. For, Sankara says, —“As Bliss constitutes the nature of Brahma, it must be eternally present ; it cannot be absent or separate from knowledge. If it be separated or absent from knowledge, it would become non-eternal or अनित्य ; for, knowledge does not illumine it, being separate or absent from it. And what is non-eternal (अनित्य) cannot constitute the nature of the Eternal Self and would be dependent on some stimulating cause for its production.”—

“तस्य आत्मभूतभिव तदिति, उपत्यक्षिवधानातुपपत्तेः, निवामिष्वस्त्वात् ।

अथ कदाचिदुभिव्यवदते ?—उपत्यक्षिवधानात् अनात्मभूतं तदिति,

अन्यतोऽभिव्यक्षिष्वस्त्वः” ।

(ड० आ०, 4. 4. 6.)

Then, again, says Sankara—“when both have the same identical substratum, one cannot remain

separated or absent from the other ; either *both* must be present or both must be absent.”—

“उपर्युक्ति-समानाश्रये तु, अवधानकल्पनाशुपपत्तेः ; सर्वदाऽभिव्यक्तिः, अनभिव्यक्तिर्वां” ।

Again he says—

“न च ‘समानाश्रयात्’मेकस्याक्षमूतामां धर्मात्माभिसरेतर-विषय-विषयित्वं सम्भवति”—

“There cannot be a subject-object relation among the essential properties which constitute a thing.” Hence, knowledge and Bliss can be *immediately* felt, without one of them being the *object* of the other. For, an *object* (विषय) cannot constitute the essential property (धर्म or स्वरूप) of the subject. *

In this manner Sankara has proved that knowledge (चित्), Being (सत्) and Bliss (आनन्द)—are eternally present and inseparable from one another, and they *together* constitute the nature or स्वभाव of the Absolute (‘आक्षमूतामाम्’).

Thus, it will be seen that the Absolute Brahma, as pointed out by Sankara has a nature, a स्वभाव of its own and it is not a vacuum—

“न अमावाभिप्राप्तम्” (ब्र० स० मा०, 3. 2, 22).

* For, the *object* being a *partial* expression of its *subject*, there is subordination i. e. dependence, not co-ordination or समानाश्रयित्वं.

And this nature—**सत्-चित्-पानन्द**—we find continuously present (अनुगत) behind the differences of names and forms (नाम-रूप) in the world—

“तत्त्वोऽपि ‘सत्त्वात्त्वाः’ खभावः आकाशादिषु अनुवर्त्तमानो हस्ते” ।
(ब० स० भा०, 2. 1. 6).

[“The ether and the like are accompanied by the *being* of Brahma which is its characteristic nature.”]

“‘चिन्नाता’नुगमात् सर्वत्र चित्तस्तप्ता नस्ते”
(ह० भा०, 2. 4. 7).

[“As *knowledge* is an accompaniment of all objects everywhere, everything has knowledge as its *Swarupa* (nature).]

“‘आनन्देन’ आहतविषयवित्तिगम्य आनन्दः अनुगम्यु” शक्यते”
(त० सा०, 2. 7).

[“The *Bliss* Divine is present behind all the joys connected with the mutually exclusive objects of the world.”]

(2) Brahma is the *cause*—

Far from reducing Brahma to a negation or non-entity, Vedānta makes Brahma—*Sacchidānanda* in essence—the first *cause*. To strengthen the idea I would quote Rāmatīrtha.

“जन्मद्रुतपतिस्तिलयकारणं सच्चिदानन्दानन्दानीकरणं वद्ध” ।
(Gloss on *Ved. Sara*).

[“Therefore, it is stated that Brahma—truth, knowledge, infinite, bliss,—one in essence—is the *cause* of production of the world.”]

About the causality of Brahma—सच्चिदानन्द in essence, the Vedantic idea may be stated as follows:—

The differences of names and forms (नाम-रूप) prior to their actualisation existed in Brahma in an undeveloped and undifferentiated state (अव्यक्तावस्थायाम्, अनभिव्यक्ते नाम-रूपे) *indistinguishably* blended in its nature (“चिदेकाव्यना निलौनत्वात्”—उप० सा०). It exists as a whole (सर्वं) in which the differences are merged, but *not obliterated*.*

Sankara himself describes this as—

“अपरिव्यक्तान्तमविशेषवदेव तदव्याकृतं” (उ० भा०, 1. 4. 7).

In मा० का०, 5 also “स्वकौय-सर्वविसारसहितं कारणापन्नं युक्तं (सुशिष्प्रव्ययोः)”.

As in our own consciousness, our ideas, before being expressed in words, exist in *avyakta* form—undifferentiated, unmanifested, submerged,—which has been beautifully expressed by the late Upādhyāya Gouragovinda in his *Gitā-Samanvaya-bhāṣya*, P. 232.—

“शानात् चेयन्तरे स्तौरते सर्वंकारणस्त्रानस्त्र अव्यापेचिलप्रसंगः,
अतो न सिद्धति शानस्त्रपलं ब्रह्म इति विप्रतिपत्तिः—आवश्याने
सर्वेषां चेयानाम् अनभावित्वात् निर्यात्। अव्यक्तानां चेयानां तद्यन्
आने अभिन्नभावेन स्थितिर्नानुभूतिविवदा”—इत्यादि—

* “आवायादयः उपरमने इच्छिन् द्वयि ‘सर्वोपरमः’ ताहग्रामावात् महासुषुप्तिः प्रस्थः
इति च च ‘सर्वलूपम्’—(रामतोर्च)

—["Without object there can be no knowledge. Knowledge of Brahma will have then to *depend* on an object. But as it is independent of all, how can there be consciousness of Brahma ? The reply is—“In the knowledge of our Self all objects remain included. We are ourselves conscious of the presence of our own objects in our own consciousness before their manifestation, identically blended with it.”]

Here I would call your pointed attention to a misunderstanding of Sankara's position. You must carefully note his idea about Nirguna Brahma. His idea is found very explicitly recorded in the Katha-bhāṣya. There are many by whom Sankara has been supposed to deduce the world of differences from an abstract, empty, barren unity and they have compared his System, in this respect, to that of Parmenides. From the Eleatic abstract one, there can be no passage to the actual world of many. Sankara is credited with the performance of an impossible feat ! He does not *deduce* the world from the unity. His object is not to deduce ; he takes the world *as it is*, he only shows that it is the manifestation of Brahma and it has no reality *apart* from Brahma. Brahma is its presupposition, Brahma is its end—

“ब्रह्मादिष्ट...भूतानामन्त एव च”—

(गी० ४.२०.)

Take the passage.—

“‘ब्रह्माप्रस्तौ व’ अविद्याप्रत्युपस्थापितम् । क्षियाकारवप्लमेदस्म
(संसारम् सत्तामस्त्वतो गायते ... ‘ब्रह्माप्रस्तमेवादाम् प्रवर्त्तते’ ”—
(द० मा० २-१-२०).

—[“The Sruti takes the world *as it is* (यथाप्राप्त)—the world presented by Avidyā ..and consisting of agent, action and result, Sruti begins with the world.”]

Sankara thus begins with the objective world as he has found it ; he only shows its unity with Brahma.—

“उत्पत्तिस्थितिलब्धवाक्यानि ‘परमेश्वरैकत्वप्रत्यय’—द्रष्टव्ये, न सावधार्मशिल्पकल्पना परमार्थतः ।”—

[“The statement given in the Sruti about the creation, etc. of the world is not with a view to show Brahma as assuming parts or as an aggregate of नाम-रूप but to strengthen the unity of the world with Brahma.”]

But how does Sankara show this unity ? Take this illustration.—

“विष्णुलिंगस्य प्रागम्भेष्व सात् अप्येकत्वदर्थनात्... अप्येहिं विष्णुलिंगः अप्यिरेषैकत्वप्रत्ययार्हः ।”—

[“The scintillation (spark) *before* it came out of fire, was nothing but fire ; *after* it comes out of fire it is the same with the fire, and so is the world.”]

Thus we find, as Brahma is the source of the world and Brahma is the end, so the world is one with Brahma, not separate from Brahma, it cannot be taken apart from Brahma.

We see, then, he does not deduce the world of many from the unity. He begins with the world, as he finds it. And then he arrived at the idea of Brahma *through* the कार्य-जगत्, then through the कारण (cause) which is intimately connected with the कार्य (effect), he reached the idea of Brahma which is

beyond कार्य-कारण (effect and cause). We would quote him here—

“पूर्वम्, अस्तौत्ये दोपलब्धस्य आत्मनः सत्कार्योपाधितात्मस्तिवप्त्यवेत् उपलब्धस्य इत्यर्थः । पश्चात्, प्रत्यक्षमितसर्वोपाधिरूप आत्मनस्तत्त्वमात्... नेति नेति शुति- निर्दिष्टः प्रसौदति... पूर्वमस्तौति उपलब्धवतः”— (कठ० भा० ६-१).

—[“Atma should be known as *existing*, as producing *effects*then the true nature of the ‘Atma’ unconditioned, devoid of indicative marks.....and indicated by Srutis ‘not this’ ‘not this’ faces him who had previously realised it as *existent*.”]

“सर्वोपाधिविशेषरहितोऽपि जगतो मूलमित्यवगतत्वात् अस्तेव, कार्यप्रविलापनस्य अस्तित्व-निष्ठत्वात्.....कार्यं सूक्ष्मातारतम्बपारम्भ्येच अनुगम्यमानं सद्बुद्धिनिष्ठामेव अवगमयति । इद्विर्हि नः प्रमाणं सदसतोर्याथार्थावगमे”—(कठ०). “कार्य-कारणसत्यत्वावधारणहारेच सत्यस्य सत्यं व्रज्ञ अवधार्यते”— (ह० भा० २-२-१).

—[“Though devoid of attributes, he certainly *exists* ; for that into which effects are absorbed must certainly exist. For, the effects traced back in ascending series of subtlety leads only to the conviction of something as *existent*. Intellect even in the ultimate analysis...is still pregnant with a belief in the *existence* of something”—(कठ०). “After ascertaining the truth of effect and its cause, we ascertain Brahma which is truth of all truths.”]

Sankara, it should be noted carefully, never *separated* the world from Brahma, both after and before its manifestation ; he never *separated* many from the unity. He repeatedly observed that the world of नाम-रूप (name and form) had no existence *apart* from Brahma. He never made the infinite a mere correlative of the finite. The true Infinite is such which finds expression in the finite.

The theory of सत्कारणवाद is a well-known tenet of Vedānta. There must be a positive substratum

(अधिष्ठान) of the emergent effects, in which the latter existed in potential form (कारणात्मना)—

“सत्त्वोत्त्वैव सत्त्वलसुच्छते । यत्तात् जायते किञ्चित् तदसौति दृष्टं लोके,
तत्त्वादाकाशादिकारणत्वादस्ति ब्रह्म ।.....यत् सर्वविकल्पात्मदं सर्वप्रवृत्तिवीजं, सर्व-
विशेषप्रत्यक्षमितमपि ‘अस्ति’ तद ब्रह्म”— (स० भा० १-६).

—[It cannot be said that Brahma does not exist ; for, ether, etc., of which the *cause* is Brahma is perceived by the senses. That from which something proceeds exists...He knows Brahma as existing, that Brahma who is the source of all energy and in whom all determinations cease to exist ; *i.e.*, which excludes all determinations which would only make it finite].

In his *Atma-Bodha*, Sankara observes that it is Brahma which must be regarded as the cause of the world, otherwise the absurd hypothesis, *viz.*, from pure negation (असत्) comes something positive (सत्) would have to be admitted. For, says he, an energy to produce something must have a positive *substratum* for its operation. Energy *apart* from the substratum is a figment of imagination.—

“कारणमसदिति केचित्, कथयन्त्यसतो भवेत् कारणता ।
अहुरजननी शक्तिः, सति चहु वोजे समीक्ष्यते सक्षमः ।
कारणमसदिति कथयन्, बन्धापुर्वे च निवृहेत् कार्यम् ॥”

—[Some say that the cause is a non-entity. But the non-existence cannot be a cause. The *power* to generate a sprout is visible to all only if the *seed* exists. He who declares the cause to be a non-entity, can manage affairs with the son of a barren woman].

Prior to their manifestation, *Nāma-Rupas* existed in Brahma in *Avyaktā* form, undeveloped form “जगत् ...प्रागवस्त्रायां ‘बीजशक्त्यवस्थम्’ (ब्र० स० भा०, 1.4.2)”; it has,

therefore, been called in several places as Atma, since it existed indistinguishable from Brahma.—“आत्मभूते इति छला, ‘आत्मा’ ते कथ्येते”—(तै॰भा॰ १)

Nāma-rupa could not be separated from Brahma in that stage and hence it was that Brahma's unity was not destroyed.—

“नहि आत्मनोऽनामभूतं तत्-प्रविभक्तदेशकालं सूक्ष्मं व्यवहितं भूतं भविष्यता वसु विद्यते ; अतो, नामरूपे सर्वावस्थे ब्रह्मणैव आत्मवती”— (तै॰भा॰ २-६).

—[“There is nothing which is divided from it, either in space or in time, which is subtle, distant, different, that was past, that is to be. Therefore, name and form, under all circumstances, are possessed of Atma only, by Brahma.”]

“As the spider produces its thread from its *own stores*, so Brahma produces the world from its *own stores*.” When the नाम-रूपs (names and forms) came out, there is some differentiation ; they could be distinguished, but can never be *separated* from Brahma.

“यदा आत्मस्य इन्द्रियते नामरूपे व्याक्रियेते, तदा नामरूपे आत्मस्वरूपापरित्यावै-
मैव ब्रह्मणा अप्रविभक्तदेशकाले सर्वावस्थासु व्याक्रियेते”— (तै॰भा॰ २-६).

—[“Because they were in the Atma with their names and forms unmanifested, and are unfolded by the Atma, and when so unfolded became the object of the designation ‘Shaped’ and ‘Shapeless’ and still they are *inseparable* from the Atma, both in space and time.”]

Sankara never made Brahma a logical abstraction, a homogeneous unity. It transcends all, but is not utterly *unrelated* to the world. Nature presupposes unity of which it is the manifestation ; differences have no meaning *apart* from the unity. The differ-

ences of नाम-रूप are not to be taken in Vedānta as *separate* from Brahma, existing outside of Brahma, as mere correlative. In that case, Brahma would be limited by them, would be finite itself.—

“न ब्रह्मः परं वस्तुतरमस्तीति गम्यते ।.....अन्यप्रतिषेधेऽस्ति वस्तु वस्तुतरात् व्यावर्तते इति परिच्छेद एव आत्मः प्रसन्न्येत्”— (ब० स० भा० १-२-१७).

Brahma includes नाम-रूप, does not exclude them.—

“यस्म च यज्ञादाकाराभः स तेन अप्रविभक्तो हृष्टः यज्ञा घटादीनां सदा ।.....न तत एव निर्मित्य यहौतुं शक्यते”— (ड० भा०)

— [“What is produced from something, remains undivided from it. It cannot be separated from it.”]

The नाम-रूपs (names and forms), though they cannot be separated from Brahma, do exist in Him, not as His elements or धर्म or essential properties. For, in that case, Brahma would be qualified by them and He would become composite (सप्रपञ्च) or with parts, i.e., sum-total of these would be Brahma in that case; His transcendence would be violated. The differences of नाम-रूप, as soon as they were produced, were produced as the *objects* of His consciousness, and His consciousness thus stands distinguished from them. How can they be then the essential properties or धर्म of Brahma ?

“आत्मः स्वरूपं ज्ञातिः.....सतो नित्यैव ।.....तथापि.....ये शब्दादाकाराद्भासाः ते आत्मविज्ञानस्य ‘विषयभूता’ उत्पद्यमाना एव आत्मविज्ञानेन ज्ञाता उत्पद्यन्ते ।...आत्मः एव ‘धर्माः’ विक्रियाद्या इत्यविवेकिभिः परिकल्प्यन्ते”— (तै० भा० २-१).

— [The essence of Atma is intelligence ; it cannot exist in separation from it, therefore, it is permanent...The sense-impressions of sound and form (though presented as knowable *objects*,

are already comprehended and included in the intelligence. Some ignorant people construe them as the modifications of the Atma, as the essential qualities of the Atma].

They cannot be His धर्म or विकार. Why? Because—

“न हि चौरस सर्वोपमहेऽन दधिभावापत्तिवत्, विराट् सर्वोपमहेऽन एतात्मान् आत्म। किं तर्हि? आत्मना व्यवस्थितस्यैव हि.....आत्मव्यतिरिक्तं.....शरीरात्मनं वभूव”— (ह० भा० १-४-४).

—[As the milk becomes entirely transformed into the curd when it takes the latter form, so the *Virat* did not Atma remaining *unaffected* in its own nature changed into a different form.]

We thus see that the immanence of God must not be taken in the sense of Divine *identification* with the process of the world, and the transcendency also ought not to be taken in the sense of *absolutely separating* Brahma from the world.

It is the immanence of transcendence. Sankara's remarks must be carefully noted.—

“यद्यपि ब्रह्म प्रपञ्चासंख्या स्वतन्त्रं च, तथापि प्रपञ्चो न स्वतन्त्रः, अपितु तत्त्विन्द्रेव ब्रह्मणि दद्यं प्रतिष्ठितम्—भोक्ता, भोग्यं, प्रेरितारमिति वस्त्यमाणं...विकारात् वयले इपि अविनाश्य एव कूटस्यं ब्रह्म अवतिष्ठते ।”

[Although Brahma is untouched by and separate from the world, the world is not separate from Brahma; in Him as a substratum the three—the enjoyer (finite self), the nature and God (the controller)—exist. All through, the sustaining ground, Brahma, exists as unchangeable and imperishable as ever].

If Brahma is absolutely separated from the world, if He is not admitted to be the ground (अधिष्ठान) of

it, the world would be utterly unreal ; for, Sankara himself has laid down the proposition that—

“**यस्मात् यदस्ति किञ्चित्, तत् चात्मना विनिर्मुक्तमस्त् सन्यद्यते**”—

(कठ० भा०)

--[Whatever object exists in the world, the infinitely minute or infinitely great, would become *unreal* as soon as it is removed from its connection with Atma.]

Hence, Brahma cannot be absolutely separated from the world. In that case, Sankara's repeated instructions that the differences of changing नामरूप, the world, ought lead us to the knowledge of Brahma (विकार-द्वारेण ब्रह्माधिगमः कर्तव्यः) would be quite contradictory and purposeless. Though Brahma is निरुप, it is not unrelated to the world.—

“**ज यथगतुभवः, किन्तु तत्-साइचर्यात् ।**”

(गतजोक्ति)

—[The world of नाम-रूप is to be looked upon in connection with Brahma, and not cut off from Him].

For these reasons, Brahma in Vedānta is declared to be both the efficient and material cause of the world. For, if He is not the material cause, some other independent material cause would have to be admitted ; but in that case, the world would be quite independent of, and separate from, Brahma and his repeated observation—**सदात्मना विकाराणां सत्त्वत्वं, ज्ञातस्तु अनृतत्वं**—would be quite inconsistent.

We find from all these discussions that Sankara's idea was that there are indeed statements in the Sruti about the *creation* no doubt, but its object is not to describe creation or deduction of the world from unity so much as to show that Brahma is

present (अनुगत) in the world which is its revelation, and to show its unity with Brahma and its non-separability from Brahma.

(a) How can the world be absolutely *separate* (अन्य) from Brahma ? For, if it be absolutely separated, Brahma's knowledge of Himself would be a complete knowledge, and the knowledge of the world would fall beyond it. That is to say, the knowledge of the world would be something beyond the sum-total of Reality, which adds nothing to that knowledge—being complete in itself. Thus a world would be a superfluity and inexplicable, and acosmism would be the result. In that case, the world is not the *expression* of the nature of Brahma. But Sankara everywhere insists on the fact that the world of नाम-रूप is to be taken as the *revelation* of Brahma.

(b) If, again, Brahma be entirely separated from the world, He would be like a human artist fashioning independent and self-existing matter. But Brahma being regarded in Vedānta as also the material cause (उपादानकारण), He is not like an *external* cause, but He *expresses* His nature as it is in the world.

(c) We find in the Upanishads that the नाम-रूप is—

(i) *in* Brahma or *with* Brahma—"ते (नामरूपे) यदन्तरा तद् ब्रह्म" and "आत्मज्योतिः...प्राणेषु" !

Also the नामरूप is—

(ii) *identified* with Brahma.—"आत्मभूते इव नामरूपे" and "अनन्याः.....कामाः ।"

Thus, we find the नाम-रूप *i. e.* the world is distinguished from (अन्य) and yet identified with (अनन्य) Brahma. It means His nature is expressed in नामरूप. It does not mean that the नामरूप is the product of any *external* energy—as the scientific *antecedent*. It means—the नामरूप is the expression—the counterpart of His nature, *i. e.*, He became His *own object*, not something *separate*. (This is material cause, the objective *Māyā*).

(d) The world, according to Vedānta, is declared as neither सत्, nor असत्. It means, if it is absolutely असत्, *i. e.* negative—privation of Reality—less being,—then the world would be a mere illusion; for, all reality belongs to Brahma and not to the world. To avoid this, the world has some sort of reality (सत्ता) given to it which is dependent on Him. Hence Brahma is called in Vedānta as सत्ताप्रद. But, nor can the world be absolutely सत्; for, in that case, it would be independent of, separate from, Brahma, which would destroy His unity.

(e) We see, therefore, that Brahma has invested the content of His Will (सङ्कल्प) with a *being* (सत्ता): He is the unconditioned source and back-ground of the world *conditioned* by Him. He is for this reason called the सत्ताप्रद of the world. As Brahma is transcendent, His being does not swallow up the being of the world. As He is the unconditioned source of the world conditioned by Him, and as it is constantly sustained by His activity, He is also called the स्फूर्ति-प्रद of the world.

We quote here what Nilakantha, that faithful

follower of Sankara has stated in his gloss on the section of the *Gitā*—

“ब्रह्मतात्मास (विकारस) सत्ता-स्फुरणे एव 'महीये' प्रयत्नामि ; व तु अवृत्तात्मको मयामि” ।

“There are two portions in the world : the visible changes (विकारस) of Nāma-rūpa belong to the world ; and the being and energy—सत्ता-स्फुरण—(lying hidden behind the *Vikāras*) belong to Brahma which He has given to them, upon which the *Vikāras* stand. For this reason Brahma is called “सत्ता-स्फुर्तिप्रद.” If you disconnect the changing Nāma-rūpas i. e. the *Vikāras* from the Being and Energy lying behind them, they would immediately become *unreal* ; for there would be nothing upon which those changes could stand. Hence we find it stated—“अण महङ्गा यदस्ति किञ्चित्, तत् आत्मना विनिर्मुक्त-‘मस्तु’ सम्पद्यते” (कठ० भा०) ; i. e. “If the underlying ātmā be removed from the things of the world, however minute or great they may be, they would at once be unreal.” Also for this reason it is said everywhere—“If there is no intelligent principle as controller, behind this unintelligent world of Differences, there would be no action at all”—“अचेतनप्रवृत्तिः चेतनाधिष्ठान-निवन्धनां, अचेतनत्वात् रथादिवत् ।”

So, Brahma is described in Vedānta as सत्ता-स्फुर्तिप्रद.

(f) The *object* of His will is not *outside* Himself and He is not limited by anything *outside* Himself. As He is beyond the spatial and temporal order of the world, it cannot enter into the essence

18148
SAR

S-4606
Dept. of
Indra
for

of His being. He is not, therefore, *identical* with the totality of things,—His immanent activity directing and controlling the process of the world. And this view does not lend support to the idea of an *external* designer isolated and standing outside, who arranges things according to his plan. The principle of unity is present in the whole system of the series of 'many' and is immanent in each part—

“समस्तं विकारजातं अविदैवतादिभेदभिन्नम् अनस्तित्वं यमयति ।”—

(ब० स० भा० १-२-१८).

But this system of parts has its source *above and beyond* the system itself.—

—“नहि नामरूपाभ्याम् ‘अर्थात्’ ब्रह्मोऽन्यत्” (ब० स० भा० १-२-३१).

[“It is Brahma which is always to be distinguished from the Nāma-rūpa”.]

All the elements of the world are *related* to a single source and sustained by it, also are directed to a *single end*.—

“अदैतच्चानावसानत्वात्... इत्तमेदस्त्”— (ब० भा० ५-१-१).

If you ignore this Supreme Principle of the world, the evolution of the world will be a dream.—

‘स्वप्न-माया-मरीचुदकवत् असारम्’।

(3) There are critics of Sankara-Vedānta, who suppose the Vedantic Iswara (God) as an unreality, because Sankara has sometimes used such terms as *Avidyātmaka* (अविद्यात्मक), *Avidyā-kalpita* (अविद्याकल्पित)—in connection with Iswara. But this seems to me to be a hasty conclusion drawn from imperfect data. That this is clearly a mis-

conception will appear from the following considerations :—

What Sankara has really done is that he has used the term *Avidyā* in connection with *Nāma-rūpa*—

“अविद्याकल्पित-नामरूपोपाध्यनुरोधी रेत्वरो भवति ।”

We have seen above that Brahma, of its own motion, has manifested its nature in the form of the universe of *Nāma-rūpas*. This is its immanent aspect. Ordinarily, people take this aspect of Brahma as Iswara. In our practical concerns of life, in our everyday *Vyavahāra*, we are quite satisfied with taking the world as a manifested form of God ; as it is the *cause* itself which transforms itself into various forms—

“सर्वकारणतात् तु विकारवर्त्त्वं रूपे 'विविदः' परमेश्वरः”—

(श० स० मा०, 1. 1. 20.)

[(“As God is the cause of all modifications (विकार), he takes upon himself the modifications and becomes thereby modified, and thus he appears in specific form”.)

So, God is taken by ordinary people as an all-inclusive whole—सर्वगम्यः सर्वरसः &c. &c. But to take Iswara (God) in this way is but the effect of *avidyā*. For, it is our *avidyā* which imagines the *Nāma-rūpas* in the self as its essential property or धर्म. That is to say, the ordinary people, as soon as the *Nāma-rūpas* appear, imagine them to be the *essential property of the Self (Brahma)*—

“नामन् एव 'धर्मः' विविद्याकल्पा इव विविदिभिः परिवर्त्तने” (श० मा०).

It is assumed that because the world of *Nāma-*

rūpas is manifested from Brahma, Brahma actually *becomes* the world—

“विविताखण्डपात्रभिव्यक्त्या, तदुपरक्तस्त्रपत्त्वं, स्त्रीमयो जात्य इतिवत्” ।

(ब्र० स० मा०, 2. 3. 17.)

[“That the Self is really *distinct* from, and not affected by, the Nāma-rūpa is forgotten, and it is taken as deeply tinged with Nāma-rūpas, as we say ‘this fellow is deeply affected by the woman’].

In this way, Iswara is looked upon as something *other* (अन्य) than Brahma ; as if Brahma, as soon as Nāma-rūpas appear, becomes restricted to them, and thus in their connection is made something *quite different* (अन्य) (from Brahma itself). But this is a wrong view. He *is* indeed the world, but yet He is something *more* ;—this fact is quite forgotten by people under the influence of *avidyā*—

“एतावनेव आत्मा परमेश्वरो वा, नातःपरमस्तीति, ईदं ज्ञानं (तामसानामेव भवति)” ।

(गी० मा०, 18. 22.)

[“i. e. The finite Self or God (Iswara) is *this much* i. e. restricted to particular effects,—and there is nothing *beyond* it, higher than it ;—such a view is fit for the ignorant people.”]

The fact is, although, we admit, this view of *Iswara* is sufficient for ordinary purposes of life, still the *other side* of the question ought not to be forgotten or ignored. As Brahma is *transcendent* and *perfect*, no one of its determinations or forms can exhaust it ; no one of its actualisations can fix it in a final or rigid form. The true view of the thing is that Iswara, though the cause of the world of Nāma-rūpa, does not thereby become *restricted* or *entirely*

reduced to the effects created ;—but as it has also a transcendental nature which remains unaffected by these, it is no other than Brahma itself—

“सर्वात्मकत्वात्...‘तदान्’ भवति । किञ्च ततोऽपि ‘चरिकतरम्’ एतद्भवति”

(तै० भा०, 1. 6.)

[“As he has become all.....He is *composed* of the Nāma-rūpas of all. But *still* He is *more* than these Nāma-rūpas.”]

If, then, we restrict Iswara to the Nāma-rūpas, and thereby take *Iswara* as something quite different —अन्य— from Brahma itself, such a view of *Iswara* must be declared as *unreal*. That is to say, the immanence of God should not be taken in the sense of Divine *identification* with the world.

We thus see now that *Iswara* is not really something different (अन्य) from Brahma itself. Though He has assumed the form of the world, He is the *same Brahma* in reality (परमार्थतः). This is the correct view, according to Sankara-Vedānta.

II

WHAT IS MĀYĀ

AND

Why Is it Anirvachaniya—अनिर्वचनीय ?

—o—

(1) Māyā is the 'Seed'* of the world of differences—

The universe, prior to its modifications or differentiations into names and forms (नाम-रूप) was in an undeveloped, undifferentiated (अविकृत) condition. This Avyakta state of the world is called Māyā (माया) by Sankara who defines it as—

“अव्यक्ता हि सा ‘माया’, तस्मात्प्रत्यक्षस्य निष्पमाणशक्त्वात्.....जगतः प्राप्तवस्ता परमेश्वराधीना” । (ब० स० भा०, 1. 4. 3.)

[“This undeveloped prior state of the world which is inexplicable because it is the same and also not the same, is called Māyā, and it is dependent on God (Iswara).”]

The *Panchadashi* repeats the same idea in its own way thus—

“अविकृतशक्तिर्मायैवा, व्रजस्त्वाहाताभिधा ।

अविकृतशक्तिर्मायैवा” ॥

(13. 63. 65.)

* In calling it to be 'seed', it is not to be understood that the original entity is completely *exhausted* when it assumes the form of the world. It is not like an organic development, but a *manifestation* of the Reality without affecting its integrity.

["The 'unmanifested' refers to the indescribable force of Māyā inherent in Brahma which transcends all modifications."]

This Māyā has been identified in the Vedānta with Prāna and Prāna being a sort of energy, it cannot exist and operate independently ; it must have Brahma for its substratum. An energy apart from its substratum (पात्र) is a figment of imagination. Sankara has not made the mistake of our Scientific teachers who have, like Herbert Spencer, reduced things and qualities and every object to particles with perpetual motion. Sankara makes it —परमेश्वरावौना, dependent on Brahma. This prior undifferentiated state of changing नामरूपस we now perceive, is sometimes called in *Sruti* non-being or असत्. But non-being does not imply anything unreal, but it really means the *undifferentiated* prior state of this world. An earlier world had been withdrawn into that condition out of which it sprang and the latter world was not yet proceeding into being—

“न हि चत्यन्नासन्नाभिप्रायेष प्रायुतपत्तेः कार्यस चसापदेषः । किं तदिः ?
आङ्गत-नामरूपत्वात् चर्षात् चव्याङ्गतनामरूपत्वं ‘धन्यान्नरम्’ (ब० स० मा० 2.1.17.)
“चसदिति आङ्गतनामरूपविशेष-‘विपरीत’मविकृतं ब्रह्म उच्यते.....न हि चसतः
सच्चय चस्ति” । (त० मा०, 2. 7.)

["The employment of the term *Asat* does not signify that there was absolute non-existence—negation—of the effects previous to their production. What then ? The difference lies only in *two conditions*. In the prior state the नामरूप was non-developed (सूक्षकारबद्धप), whereas in the present state it is developed."]

["The term *Asat* means Brahma as non-differentiated which is opposite to—different from—the particular differentiated (सूक्ष्म) condition of Nāma-rūpa. From pure negative something positive cannot be born."]

The commentary on the Chhāndogya is more explicit in its description of this condition—

“तदसच्छब्दवाच्” प्रागृतपते: लिमितमनियन्दमसदिव,—सत्-कार्याभिसुखं रूपदुपजात-प्रहृति (“ऐतेन वौजस्य उच्चानुतावत् कारणस्य ‘सिद्धावस्था’ दर्शयति” —चा० गि०) सदासौत् । ततोऽपि सञ्चपरिष्वन्दं तत् समभवत्... पहु रीभूत-मिव वौजं ; ततोऽपि क्रमेष्व रस् लौभवत्” । (शा० भा०, 3. 19. 1.)

[“That which, prior to its appearance, was called ‘non-existence’—being dormant and inert—as if non-existent, became turned towards an existent effect, having its activity (प्रहृति) aroused a little, and thus became ‘existent’ i. e. mobile. It grew by means of a slight manifestation of name and form just like a sprouting seed. It then became further materialised &c. &c.”]

(a) Brahma is behind this seed (वौज), not affected (निर्विकार) by it, and it has no reality *apart* from Brahma.—

This prior undeveloped state is the seed (वौज) of the world-tree. This undifferentiated condition is the sum-total of the powers of organs and organisms—an aggregate of the possibilities or potentialities of all material existences.—

“अगतो वौजभूतमव्याहृतनामद्यं सर्वकार्यकरणशक्तिसमाहारद्यपमव्यक्तं परमात्मनि वौजप्रोतभावेन समाचितं बट्टक्षिकायामिव बट्टक्षशक्तिः” । (कठ० भा०, 3. 11.)

[“The *Avyakta* is the seed of all the universe, the unmodified state of name and form, the aggregate of the potentialities of all powers of organs and organisms, entering or woven into the Self, as warp and woof,—as the potentiality of a fig-tree in a fig-seed.”]

It is, in fact, the undifferentiated seed of the world. This is *Māyā*. And in this state, the *Māyā* is not a non-entity ; for, the world cannot emanate from a sheer non-existence—असत् or अभाव. At the time of

the dissolution of the world, the modifications of the Nāma-rūpas (Vikāras) became undifferentiated, submerged in it.—

“अव्याकृतात्मा”.....तद्वि परमं व्योम,.....गुहा, तद्व निमग्राः सर्वे पदार्थाः विषु
कालेषु, कारणत्वात्”। (तै० भा०, 2. 1.)

“प्रागवस्थायां परिवक्तव्याकृतनामहर्षं बीजशब्दवस्थम् अव्यक्तशब्दयोग्यं दर्शयति”

(ब० स० भा०, 1. 4. 2.)

[“This is the highest *Akasa* and it must be *Avyakrita*—because the highest *Akasa* has been used elsewhere in connection with *Akshara*. We may take *Guha*—the Cavity—in apposition to *Akasa* and construe “the cavity of the *Avyakrita Akasa*”. In this cavity are hidden—exist submerged—all the substances in all time, because it is the Cause and it is exceedingly subtle.”]

[“The prior state is known as ‘Avyakta’. The modifications of नामरूप disappeared and they took the form of ‘Seed’ (बीज) or Potency or seminal form.”]

This undifferentiated seed has Brahma for its substratum (परमेश्वरात्मया). Brahma is, therefore, called through this *seed* of the world, itself a *seed*—

“बीजं मां सर्वभूतानां.....सनातनम्” (गौ० भा०, 7. 10.)

and Sankara explains the term सनातन as—‘बीजान्तरा-दत्तपदम्’—as an Ultimate Cause. Both the Nirguna Brahma and Māyā, being undifferentiated (निर्विशेष), are *indistinguishably blended* (‘चिदेकाभ्ना विलौनत्वात्’—उप० सा०) ; and we find the illustration of “honey and its flavour inseparably mixed, the butter and its sweetness, the Ganges falling into, and remaining inseparably mixed with, the ocean, with its name and form dropped.”—

“मधुनि रसवत्, छते माधुर्यवत्, समुद्रपविष्ट-नदादिवत् (भिदीते तासां नाम-रूपे, तासामसंगतानां.... 'तद्भेदेन' समुद्रत्वे वं प्रोत्यते—प्र० 6. 5) विवेकानन्दः सङ्गताः संप्रतिष्ठिताः भवन्ति.....एकीभवन्ति.....अविशेषतां गच्छन्ति”

(प्र० भा०, 4. 1-2.)

This *Māyā*, Sankara points out, is not negative (असत् or “अभावयस्त्”) but is positive (स्वरूपवत्)—ब्र० सू० भा०, 2. 2. 26. But as there is, between the *Māyā* and Brahma, a *Swarupa* or *Tādātmya* relation (“व्रद्धवादिनः कथमिति चेत् ? तस्य 'तादात्म' - लक्षणसम्बन्धोपपत्तेः—ब्र० सू० भा०, 2.2.38”), the *Māyā* has no reality or *Swarupa* apart from Brahma. Although inseparably blended, Brahma still remains untouched, unaffected by *Māyā*.

“अव्याकृतात् तु यत् परं परमात्मात्मा”.....अनामरूपकर्मात्मकं ‘नेति’ ‘नेति’

(ड० भा०, 1. 3. 2.)

“नामरूपविलक्षणं नामरूपाभ्यामस्यृष्टं”, तथापि तयोर्निर्विद्यु एवंलक्षणं ब्रह्म”

(छा० भा०, 8. 14. 1.)

[“What stands beyond this 'Avyākrita'—this undifferentiated seed, is the highest Self.....distinguished from *nama*, *rupa* and *karma* and stated in Sruti as 'not so' 'not so' &c.”]

[“It is different from name and form, is not touched by the name and form, yet it unfolds both ; such is the character of Brahma.”]

This *seed* of the differentiated *Namā-rupa* is itself changeless, as it is the cause of all changes. The substratum of this causal seed of the world—this *Avyakta*, is Brahma who is the Cause of all causes, the Ultimate Cause ; and being the Ultimate Cause, He must be devoid of modification—changeless.—

“तत्त्वादव्यक्तात् परः.....सर्वकारण-कारणतात्” । (कठ० भा०, 3. 11.)

“न च ग्रन्थोऽपि विकारत्वं भवितुमर्हति,.....मूलप्रकृत्यनभ्युपगमे अनवश्या-प्रसङ्गात्” । (ब० स० भा०, 2. 3. 9.)

[“Brahma is beyond this *Avyakta* (seed).....as Brahma is the Cause of all other causes.”]

[“Brahma must be devoid of change, is not subject to modification ; for, in this unbroken line of causal series, your reason cannot find satisfaction until and unless you hit upon a Cause which is Itself an uncaused Cause and hence not modifiable by any antecedent. To avoid this regress, Brahma must be held to be the changeless ultimate ground of the *Avyakta seed* of the नामरूप.”]

“शब्दरमव्याकृतं नाम-रूप-वौलश्तिरूपं.....ईश्वरात्मयं । सर्वव्याकृतं विकारात् परः योऽविकारः, तत्त्वात् पर इति भेदेन व्यपदेशात् परमात्मानं (शब्दरश्वरेन) दर्शयति” । (ब० स० भा०, 1. 2. 21-22.)

[“This *power* or *energy* of the seed of names and forms is itself changeless, as it is the cause of all (phenomenal) changes. Its substratum is God. As the cause of the differences of नाम-रूप, it is itself undifferenced and hence it is known as *Akshara*. But the Ultimate Reality behind it is also called *Akshara*. This is the true Cause, not subject to change, and it lies beyond the *Akshara*—the causal seed or *Māyā*.”]

As the *Māyā* has no *Swarūpa* or reality of its own apart from Brahma, it is not an *independent* principle like the *Pradhāna* of the Sāṅkhyas. It is not really *different* from Brahma. For, it is Brahma as सत्कार्याभिसुख (छा. 3. 19. 1), as सर्गीन्मुख (र० प्र०, 1. 1. 5.), that is to say, it is Brahma about to manifest itself. It is Brahma as व्याचिकीर्पितावस्थ (मु. 1. 1. 8) i. e. as desiring to differentiate itself. It is Brahma as ‘जायमानप्रकृतिलेन निहृशः’ (ब्र. 1. 2. 21),

as “प्रकृतिस्तरूपमात्रान्” (शा० 8. 14. 1) ; i. e. it is Brahma only looked upon as the material cause of the world. It is Brahma as उपचोयते, as उच्छूनतां गच्छति (सु० 1. 1. 8) ; that is to say, it is no other than Brahma about to show itself as growing or somewhat inflated—as a seed appears inflated when about to produce its sprout. It is Brahma inclining to act or with its impulse aroused (इषदुपजात-प्रवृत्ति—शा० 3. 19. 1).

This state is very beautifully described in the Mundaka Upanishad * thus—

“ब्रह्म उपचोयते उत्पिपादयिष्यदिदं नगत् चाहुरमिव वौजसुच्छूनतां गच्छति.....
व्याचिकीर्षितावस्थारूपेण जायते” । (सु० आ०, 1. 1. 8.)

This is Māyā. It is Brahma itself under a particular state. Hence how can it be different from Brahma ? Because a *slight distinction* arose, a separate name—*Māyā*—was given. But a change of state cannot effect a real change to the nature of the Absolute. For, it was not a *complete* expression of the Absolute. The Absolute Brahma distinguished itself as its *object* from itself as a Subject. This *object* is known by the designation of Māyā in the Vedānta. †

Sankara asks—

“किं पुमक्तुं ‘कर्म’, यत् प्रागुत्पत्तेरौचर-आनन्द विषयो भवतीति” ?

* cf. also वेतान्तर Text—“यतः प्रवृत्तिः प्रस्तर्मुराशी” ।—“The innate and ancient Spiritual fervour energizing a little,”

† It is to be noted as Brahma appeared in subject-object relation, it stood at the same time *beyond* this cor-related subject-object form.

He thus replies—

“तत्त्वान्वत्वाभ्यामनिवेदनीये नाम-रूपे अव्याकृते व्याचिकीर्षिते इति ब्रूमः” ।

(ब० स० भा०, 1. 1. 5.)

That is to say,—The undifferentiated causal seed of the world of differences was what constituted the 'object' of Divine knowledge. How can it, then, be something absolutely different from Brahma? It is Brahma finding expression gradually in the differences of नाम-रूप in the world.

At the present moment also, when that undeveloped seed has actually differentiated into the modifications of नाम-रूपas, they still remain in Brahma—

“न हि इदानोमपीदं ‘कार्यं’ कारणात्मानमन्वरेण ‘स्वतन्त्रं’मेवाज्ञि । कारणात्मका तु सर्वं प्रायुस्तप्तेऽरविशिष्टम्” । (ब० स० भा०, 2. 1. 7.)

[“Even now, the effects—the नाम-रूपas—do not exist severed from their cause. Both before and after, the effects always stand related to the Self.”]

“आत्मसद्वापरित्यमेनैव सर्वावस्थासु (नामरूपे) व्याक्रियेते” ।

“आत्म-तादात्मेनैव.....आत्मनोऽविसीयते न विद्यते” ।

[“They unfold, in all their conditions and stages, without being separated from Brahma.”]

[“As they have no reality *apart* from Atma,.....the unity of the Atma is not affected.”]

Anandagiri remarks that “a thing which has an independent being of its own, must be independent in its activity. But as Māyā has no reality of its own *apart* from Brahma, it is not an independent principle but entirely dependent on Him. It has no reality of its own” (“स्वतःसक्तावस्त्वे स्वव्यापारे स्वातन्त्र्य-मेव स्वात्.....अतः ‘आत्मवेति’ स्वतन्त्रता-निषेधः । स्वतः-सक्तानिषेधात् स्वात्ममपि.)”

(b) Brahma desired or willed (संकल्प) to be many, and then प्रवृत्ति (action) arose in Him. Sankara describes it as "working of Divine knowledge ("यस्य ज्ञानविकारमेव तपः")"—

We quote him fully :—

"विज्ञानं वज्ञ.....प्रथमजलात्, सर्वप्रवृत्तीनां वा तत्-पूर्वकलात् प्रथमजं विज्ञानं ।.....सर्वविज्ञानानां भवत्तत्त्वं कारणम्" । (तै० भा०, 2, 4-5.)

["All impulse, all activity is preceded by knowledge : Divine knowledge first arose ; it is the source of all knowledge."]

This fact can also be proved from what Sankara has remarked in the *Brahma-sūtra-bhāṣya*, 2. 2. 28—

"भवात् भावोत्पत्ती अनीहमानानामपि अभिप्रे तसिद्धिः स्वात्" ।

Sankara's idea is—

["Unless you desire something and exert yourself, you can not obtain a desired result or object. Hence, a non-entity can not produce an entity."]

Here, to support this idea, we may quote what Ananda-giri said in his gloss on the *Māndukya-Kārikā-bhāṣya*—

["The potter, when he wants to produce an earthen pot, must first have the *idea* of the pot in his mind, then he puts that idea into practice, and when the pot is produced, it is the mental *idea* (संवित्) which is converted into *action* (कर्मतया जनयति). It is the ordinary people to whom only the action appears as real and as separate from the idea of the potter." (4. 54)]

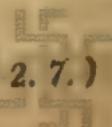
This involves the idea that it is Brahma which sets in motion— सत्ता-स्फूर्ति-प्रद—this existent but not yet differentiated germ of the world, though *unaffected* by it.

"न गर्वप्योरपि निर्ब्बं हयं न ब्रह्मोऽन्वव सम्भवति" । (ब० स० भा०, 2.3. 41)

"न निरध्यस्य जगतो व्याकरणं 'कथ्यते, जनत् साध्वत्वं व्याक्रियते'" ।

"अविकाश्व ब्रह्म.....सर्वविकारहेतुलात्" ।

(तै० भा०, 2. 7.)



["None but Brahma can cause the unfolding of the Nāma-rúpa—the seed of the world."]

["Unless there is an intelligent principle to control, how can there be brought about the unfolding of the world in Nāma-rúpas? And this intelligent principle which sets the world in motion, being the cause of all modifications, is itself beyond modification."]

Thus, the underlying inner Self which contains within it the undifferentiated seed of names and forms, unfolded it by its own Power. The Māyā is, therefore, the creative Power of Brahma. For this reason, Sankara in Taittiriya remarks—

“आत्मस्य अव्याकृतनामरूपे, अन्तर्गतेन आत्मना व्यक्तिवेते” (2. 6.)

["The Nāma-rúpa which is contained in the Atma in undeveloped state (implicit), the Atmā which is behind it makes it differentiated (explicit)."]

(2) The Māyā, considered from two view-points—Pāramārthhic and Vyāvahāric.—

It is the universal (सामान्य) which assumes a particular (विशेष) form. The universal is the cause and its particular transformed state is its effect.—

“अपास्तविशेषे सामान्यात्मकं कारणमेव विशेषवदवस्थान्तरमापदमानं कार्यसंग्रां समते” । (ब्र० भा० 2. 2. 5.)

and

“सर्वस्य विकारजातस्य नाम-रूपाभासेव व्याकृतत्वात्” । (ब्र० स० 1.3. 41)

The universal remains identical with itself in and through its transformed states and all changes or modifications involve differentiations into names and forms. In this way, what is the true cause underlies its effects which may be regarded as its expressions.

The Māyā is two-fold. In its undifferentiated causal condition, it exists undivided (अविभक्त) in, and indistinguishable from, Brahma. It is real—सत्—in this state; for it is not then looked upon as separated (अन्य) from Brahma. This is its सामान्यावस्था, its universal aspect. But when it appears differentiated in the form of effect or विकार, it is unreal—प्रसत्—in this state; for, it is now viewed by us as different or separated (अन्य) from the Universal or Brahma. This is its—विशेषावस्था, its particular aspect; and this is the ordinary Vyāvahāric view of the world of नाम-रूपas. In its सामान्यावस्था, the world is identical with Brahma and indistinguishable from it. But when the modifications of nāma-rūpas (विकारs) appeared, it is its विशेषावस्था;—the world of Nāma-rūpas is now taken as something—Separate (अन्योऽयं भिन्न इति—ब्र. 2. 1. 19) from the underlying, hidden universal, i. e. from Brahma, and is regarded as a self-sufficient entity. After the manifestation of the changes or the unfolding of the differences of nāma-rūpas, some distinction or वैलक्षण्य or विशेषावस्था, i. e. some particular modification (Vikāra) appeared which was not present prior to its manifestation. With this fact in view the Mūndaka-bhāsyā observes—

“विलक्षणं सलक्षणं.....अक्षरात् सम्भवति जगत्”। (1.1.7.)

The Brahma-sutra also speaks of this वैलक्षण्य in the Aphorism 2.1.4—

“न विलक्षणत्वादस्य, तथात्वं शब्दात्”।

For, all finites are divided (विभक्त) like a water-pot, piece of cloth, pillar and the like. Modification

(विकार) is the characteristic (स्वभाव) of the divided (or finite) things, and it is this characteristic which separates one finite thing from another. This characteristic was absent prior to manifestation.* Brahma, as well as the world-seed, was devoid of modification (विकार) in that stage, and therefore it (the world) is called as its सामान्याबस्था. As soon as there is manifestation, the changes or विकारs involving nāma-rūpas appear : But prior to manifestation, they were in सामान्य or unmodified, universal form.

“सर्वस्य विकारजातस्य नाम-रूपाभ्यामेव व्यक्ततत्वात्”

(ब्र० भा०, 1.3.41),

i.e. “All modifications are differentiations into names and forms.”

In the Taittiriya, we find it stated that before its differentiations (विकारs) appeared, the unmanifested or undeveloped world of nāma-rūpa may be designated as Atmā ; for, it was indistinguishable from, and identical with, Atmā in that condition. But as soon as it was differentiated, as soon as it manifested in visible form and modifications of nāma-rūpas appeared, it was now called as—मूर्त्तिमूर्त्ति, shaped and shapeless. That is to say, previously the nāma-rūpa in seed-form was identical with (अनन्त) Brahma and therefore it was *Sat* (सत), because unseparated, indistinguishable, from Brahma. But as soon as it came out of Brahma in the shape of modifications (विकारs), as there was some distinction—some वैलक्षण्य, we began to look upon it as something quite

* This fact is brought out in ब्र० स०, 2.1.7. “बाविभावस्य विकारः”.

Anya (अन्य) and unrelated to Brahma,—as if self-sufficient and independent.* The modification or *विकार* is *distinguished* from its cause or *प्रकृति*, but it cannot be *separated* from it; for, *Prakriti* lies hidden behind the *Vikāras* always—

“प्रकृति-विकारयो भेदेन व्यपदेशात्” । “प्रसति अतिशये प्रकृति-विकारोऽहे ए-प्रसङ्गः” ।

[“There must be distinction between Prakriti and its Vikara; between the cause, and its effect; otherwise both would become synonymous.”]

There must, no doubt, be some difference between the cause, and its modification in the form of its effects. But there cannot be absolute difference between them. Yet, we, in our *Avidyā-vasthā-अविद्यावस्था*, under the influence of *Avidyā* in whose grip we always are, look upon the particulars of *nāma-rūpa*, the *विशेष*—as *absolutely separate* from the underlying universal or the *सामान्य*. This is our *vyāvahāric* view of the world.—

“अविद्या.....अन्यदिव.....वस्तुनारमित्व प्रत्य पस्तापितं भवति” ।

(इ० भा०, 4. 3. 31.)

[“It is our Avidya which (falsely) presents the world as something quite different, as a separate thing, an independent entity.”]

But even in our *Vyāvahāric* view, the changes really stand *connected* with their *Sāmānya*—the underlying hidden Reality—

* येनैव ‘विशेष’ (characteristic of modifications) पृथिव्यादिमो अतिरिच्यमानं (Divided) नमः स्वरूपवत्, स एव विशेषः प्रायुत्पत्तेनासीत् । एव आकाशादिसर्वादेन न समाववत् गत्वा” (Sankara).

“सामान्यमात्मस्वरूपप्रदानेन विशेषान् विभर्ति.....सर्वे विशेषाः सामान्ये उप्साः”

(ब० भा०, 1. 6. 1.)

[“It is the Universal which sustains the particulars by giving them its own nature or reality.....All Particulars are woven into or comprehended in the Universal.”]

It is not possible, therefore, to separate the nāma-rūpas from Brahma which is their sustaining ground, without which they cannot stand even for a minute. This is Sankara's Pāramārthic view. By this, vikāras as such, do not become unreal ; only they are not to be conceived as something separated (अन्तर्भुक्त) from the Reality, as self-existing and independent—

“न हि स्थितावपि कार्यं कारणात्मनन्तरेण स्वतन्त्रमस्ति” ।

(ब० स० भा०, 2. 1. 7.)

[“The effects do not even now exist severed from the essence of the cause, independently.”]

Sankara remarks in the concluding portion of his elaborate discussion about the relation between the cause and its effects thus—

“स्वकारोऽपि ‘यत्त्वार्थाभिप्रायेण’ ‘तदनन्तर्भुक्त’ भावः” (ब० भा०, 2. 1. 14.)

[“The author of the Sutras declared the effects as non-separate, non-different from their cause, from the Pāramārthic stand-point.”]

To declare the world of नामरूप as *unreal* is to make it *separated* from Brahma, to make it अन्तर्भुक्त or different, or to put it *outside* of Brahma. In this view, the Infinite would become simply as not-finite. But such an Infinite is a false infinite. For, in this case the opposition between the world in time and space and the Eternal Brahma would be absolute and the Infinite would itself become finite (ब० स०

भा०, 3.2.37). To guard against this difficulty, Sankara has established the position that Brahma does not *exclude* but *include* within Him the world of *nāma-rūpa*—

“ते (नाम-रूपे) यदन्तरा तद् ब्रह्म” (छा०)

i.e. Brahma has within Him the *nāma-rūpa* i.e. the principle of multiplicity, limitation—माया.

Again—

“वस्तुमावस्तुरूपेण हि.....विशेषक्रियाजनितानि विशेषानि व्याप्तेति” ।

(ह० भा०, 1. 4. 1.)

[“It is the nature of the thing which permeates and comprehends within it all its adjectival differences i. e. predicates.”]

(3) The Māyā is अनिर्वचनीय (Anirvachaniya)—

Now, in this connection, I should like to invite your attention to a very important observation made by Sankara in connection with the Māyā. He has everywhere called the Māyā or *nāma-rūpa* as अनिर्वचनीय (inexplicable)—

“तत्त्वावलाभामनिर्वचनीये नामरूपे...मायाशक्तिः प्रकृतिरिति...कथ्यते”

(ब्र० स० भा०, 2. 1. 14 and 2. 1. 27.)

This Māyā which is manifested into the differences of *nāma-rūpa* is known in Sankara-Vedānta as परिणामि-नित्य, because it is liable to change. And Brahma is described as कूटस्त-नित्य, because it transcends all, it is subject to no change or transformation.

Parināmi-Nitya (परिणामि-नित्य) has been thus described—

“विक्लियमात्मपि तत्-प्रत्ययानि इति नित्यं । द्रव्यस्त जबयवान्वयाव्यतिरेकैव
विक्लियानुप्रपत्तेः” । (ह० भा०, 1. 4. 7.) [Also, Vide—इ० स० भा०, 1. 1. 4.]



[i. e. "Unless one part or state of a thing becomes another, the *change* of the thing cannot be conceived and that is called Parinami-Nitya which through its changes of states or parts retains its identity."]

Sankara describes *Kutastha-Nitya* (कूटस्थ-नित्य) thus—

"इदम् (ब्रह्म) पारमायिंकं कूटस्थनित्यं.....सर्वविक्रियारहितं...निरवयम्" ।

(ब० भा०, 1. 1. 4.)

["Brahma is *Kutastha-Nitya*, the highest reality, free from all changes.....having no parts &c." *]

Keeping these two kinds of *Nitya* in view, Vedānta makes Māyā as the direct material cause (उपादान) of the world, and Brahma is indirectly the substratum of the world. There is the transcendent Brahma *behind* the Māyā which constitutes the material cause of this changing world of nāma-rūpa.

When the Māyā came out of Brahma, when the Avyakta stage grew into Vyakta stage, it came out as universally pervading *Prāna-spandana*—“परिस्पन्दन-कर्त्ते प्राणस्थ”—which gradually developed into three forms of energy—

“कार्य-करणवत्तीमा प्राणैकदेवतामेदानाम् अथामादिभूतादिदेवतमेदकोटि-विकल्पानाम् अध्यतामादु व नियन्त्रीवरः” । (ब०, 5. 1. 15.)

[i. e. "All the causes and effects, the external and internal organs, &c.—are only different manifestations of the single deity of *Prana* differentiating into the cosmic (अदिदेव), physical (अविमृत) and Psychic (अध्यात्म) energies, and God supervises over these".]

In Vedantic nomenclature, the first manifestation of Māyā as प्राण-स्पन्दन is known as Hiranya-

* We shall treat these points more elaborately subsequently.

garbha (हिरण्यगर्भं). In कठ-भाष, it is described as— “हेरण्यगर्भतत्त्वं वोधावोधामकं (i. e. विज्ञान-क्रियाशक्तिमत्) महानामा ” (3. 10). For, it contains all the subsequently evolved external and internal senses and five elements. The finite selves derive all their elements of comprehension and action from this universal Prāna or the world—

“सदात्मनः प्राण-सम्बन्धमावमेव जीवत्वमेदकारणं त च प्राणैर्विद्युक्तस्य
जीवत्वसुपपदते” । (छा० भा०, 5. 10. 2.)

This Māyā or Prāna is not simply material or physical, but something *more*. It is with a view to present this important fact before our view that Sankara has described it to be—

“तत्त्वान्यत्वाभ्यामनिर्वचनीये”—

That is to say, “the Māyā is neither तत् nor अ-तत् ;” or in other words,—it is itself (तत्) and also not-itself (अ-तत्).

The true significance of this has been very beautifully brought out by the great poet Māgha in his immortal work “Sishupāla-badha”, by an illustration. We quote here the last two lines—

“तिरोहिताभा शिशुपाल-संभ्रया,
प्रतीयते सम्मृति—“सोऽप्यसः” परैः” ।

Take the words—“सोऽपि, अ-सः”—

“He is *the same* man, yet he is *not the same*”.

The story of Sishupāla is well known to you all. The same man took three successive forms and names in three successive births. The poet is describing Sishupāla in his last birth, who in his immediately

preceding birth appeared as Rāvana, and this Rāvana was no other than Hiranya-Kashipu of his former birth. The poet says that this Sishupāla is *the same* Rāvana, although to the ordinary people, he, in his *present guise* of Sishupāla under which form and name he has now appeared, seems to be *not the same*. Sishupāla is the *same man* known as Rāvana, but he seems *not the same man* because he has now *concealed* himself (तिरोहितामा) under his present form of Sishupāla.

This is exactly the Vedantic idea as propounded by Sankara. Poet Māgha seems to have been very well acquainted with the Doctrine of Māya-Vāda. *

The world of nāma-rūpa is always changing, always developing, from one stage to another—

“ज्ञानैश्चर्यादभिव्यक्तिरपि.....परेष परेष भूयसौ भवति.....ऐश्वर्यशक्तिविशेषः”

(ब० भा०, 1, 1. 11.)

[“In successively higher and higher forms, the wealth of wisdom, power &c. is manifesting itself...by God's ऐश्वर्यशक्ति.” This ऐश्वर्यशक्ति is God's Māya, as Sankara himself states elsewhere in his sentence—“परमेश्वराशया तदेश्वर्यभूता”.]

Now, the world of nāma-rūpa is constantly changing ; but what does the 'change' signify ? The world of nāma-rūpa is finite, i.e. incomplete ; hence it is always changing to complete itself ; it is moving towards something beyond it which would make it complete,—to make it what it really is. The world

* The poet even uses the term इत्यमा in his Stanza, which represents भावा. The poet also employs the illustration of शैलुष य—as an actor, just as Sankara himself uses the term भटवत in ‘भूलकारवभेव, आ—भन्नात् कार्यात्, तेन तेन कार्याकारेष, भटवत् &c. &c. (ब० 2. 1. 18.)

of *nāma-rūpa* is, therefore, not merely physical but something *more* ; it is itself, no doubt, but it is also not itself : not itself i. e. it is self-transcendent—going out of itself towards self-completion. It is because behind the world, a transcendent element is present. Hence, self-transcendence is the characteristic of every change, every stage, through which the world is passing. Therefore, every stage is *what it is* and also something *other than what it is*. Apart from this co-existent transcendent factor, the world is nothing. This self-transcendence implies the presence of a transcendental element. Behind Prāna, there is the inexhaustible (अब्यय) Nirguna Brahma.—

“प्राणशब्दितं वौजमज्ञातं ब्रह्म सम्भवं तदात्मनेति यावत् । तदेवमचेतनं सर्वं”
जगत् प्राणुपत्तेः वौजात्मना स्थितं, प्राणो वौजात्मा अनयत्तौति वाक्यशेषः”—

(मा० का० भाष्य,—गिरि's gloss.)

[“The term Prāna is the world-seed, and the unknown Brahma is defined as ‘Sad-Brahma’ (सद-ब्रह्म) in relation to, in identification with, this Prāna. This non-intelligent world of differences existed in the form of this seed (वौजात्मना) out of which it is produced. It is this seed of Prāna which developed or became manifested as this non-intelligent world.”]

“मया अपहृष्टं परित्यक्तं निरात्मकं शब्दं (असत्) वत् सात्...सर्वभूतानां
‘वौज’ तदहमज्ञुन्” । (गी० मा०, 10. 39.)

[“Anything into which ‘I’ have not entered would be without self (could not exist) and would be void (शब्द). Therefore, everything is of My nature i. e. ‘I’ am the ‘Seed’ (Essence) of everything”.]

The appearance of life and consciousness at the last stage of the development would indicate the source of the whole process of development. The

lower cannot create the higher out of its own जड़ौय resources ; in that case, the Naiyáyika Asat-vāda (असत्-कार्यवाद) would arise. Hence, the life and finally consciousness must have been *present* from the very beginning. For this reason, the Vedānta has placed Nirguna Brahma-chaitanya *behind* Māyā or Prāna-seed.

We see, therefore, that the Prāna controlled by चिदात्मा (Chidātmá) *contained* within it life and consciousness which subsequently appeared. The world, in its continuous transformations, remains *as it is* ; for, its *content* is always the same (i. e. the प्राण-वौज). “विक्रियमाणमपि तत्-प्रत्ययानिवृत्तिः” *. For this reason, it is called as परिषमि-नित्य. But as there is a transcendent element behind it, it is also *other than what it is* ; for, it contains within itself the condition of all else which *is to be* in every succeeding stage ; and this transcendent element is—कूटस्थ-नित्य (Vide ब्र० सू० भा०, 1. 1. 4)—

“तत् किञ्चित् परिषमि-नित्य...सदेवेति त्रिदिनं विइत्यते ।...इत्थं कूटस्थ-नित्यं
.....सर्वविकियरहितम् &c. &c.

—And this element is moving the world continuously to newer and *newer* stage—

“वह सां....प्रजायेय...‘प्रकारीं नाम—पूर्वचादाधिकरम्’”—विद्यारथ in
the *Anubhuti-Prākash*. †

Ultimately, this Prāna is, therefore, nothing but Brahma itself at the source and is nothing but Brahma in the end.

—0—

* विक्रियमाणमपि &c. &c.—It means, in and through its changing states it preserves its identity of *content*.

† वह सां &c. &c.—It means, the particle ‘व’ in प्रजायेय is significant. It brings out the fact of inexhaustible ‘new additions’, i. e. novelty and creation not present in the earlier stage.

III & IV.

One End works in Nature AND in Finite Self.

Sankara has drawn out distinction between the respective characteristics of the Intelligent Self (चेतन) and the non-intelligent elements of Nature (अचेतन). you are particularly requested to bear in mind this point that Sankara has characterised the Intelligent Principle (चेतन) as *Swārtha* (स्वार्थ); that is to say, it exists *for itself* and it has the *reason* or *purpose* of its existence in itself. *Chetana* is described as स्वतःसिद्ध, i. e. it is self-sufficient and does not depend for its existence on any other thing. In contrast with this characteristic marks of *chetana*, the *achetana* (अचेतन) material elements are described everywhere as *Parārtha* (परार्थ), i. e. existing and working *for something else* which is other than their own nature, or in other words—which exist and work for the ‘purpose’ (End) of something *other than* these elements. Sankara points out the fact that *achetana* (अचेतन) has no purpose of its own—

“अचेतने स्वार्थानुपयन्ते: &c.” (द० भा० 4. 3. 7).

“हवंतर्हि स्वार्थस्त् चितिमस्तात्...न परेष प्रयुज्यन्ते” (उप० भा० मदांश)

["The non-intelligent (matter) can serve no purpose of its own &c."]

["You, being intelligent, constitute an *end* or *purpose* in yourself...you are not impelled by others".]

(1) Sankara has thus described the nature of 'Purpose' inherent in Brahma—

‘खात्मनोऽनन्याः कामाः...नहि कामयित अचेतनमत्ति’ (तै॰ भा॰.) *

["The Atmā is identical with its Purpose or काम ; i. e. its purpose is non-separate from its own nature. Non-intelligent things cannot desire, cannot have any purpose in themselves".]

Divine desires (कामाः) are prompted by no *extraneous* stimulating causes or motives, nor is Brahma influenced by them. For, its purposes are not separable and different (अनन्याः) from it.

Sankara thus observes in the Brahma-Sutra (1.4.14) :—

"All the passages setting forth *creation and so on* subserve the purpose of teaching Brahma..... Creation is described, merely for the purpose of teaching us.....as a *means* for the cognition of the Absolute Brahma but does not bring about an independent result."

The manifested nāma-rūpas are to be taken as a means for the realisation of the Purposes (संकल्प) of God. God is best known by our mind through His

* “सोऽकामयत् इत्यादित् तिभिः ब्रह्मिति जगत् कारणे कामयित्वादिरज्ञानं कार्यस्त्रयमाशत्वात्...विना तस्य 'अज्ञानाश्रयत्' कृतस्य न कामयित्वादित् (ब्रह्मिति जगत्-कारणत्वादिनिर्बाहकमज्ञानं 'मायाशब्दवाच्यं'...चहीकर्त्तव्यं) । न च विमावस्त्रं प्रकाशत्वात् अज्ञानाश्रयत्वविरोधः, अन्तःकरणपरिवासोपहितस्यैव चेतनस्य अज्ञानविरोधित्वात् । ” (राम-तीर्थ),

self-manifestations—through the manifestation and expression of His will (संकल्प) in the created world. These Samkalpas (संकल्पs) are but Divine Ideas existing as potential powers in Brahma—but they realise themselves in the particular individual objects which they evolve and sustain. The phenomenal objects are the expressions in time of the Ideas which are not in time and the Ideas can express themselves *freely* in time—

“नामप्रकाशवशा हि रूपाणां विकिर्यावस्था” (ब० भा० 2. 4. 10).

“सति च रूप-व्याकरणे, विषय-प्रतिलक्ष्यात्, नाम व्याक्रियते”

(ब० भा०, 2. 4. 20).

[“When general ‘Names’ or Ideas express themselves, the changing particular ‘forms’ follow.”]

[“As the particular forms are manifested, the general names or Ideas also finding them as their dwelling place, express themselves.”]

And again—

“व्यक्तिषु उत्पद्यमानासु अपि आकृतीनां नियत्वात्” (ब० भा०, 1. 3. 28).

[“On the production of the particulars, the universal *Akrities* or Ideas are constantly present.”]

These creative Ideas are a plurality of causes and they are the constituent elements of one Supreme Reality, and these are behind phenomena. All particular changes are but the modes of action by means of which the causes realise themselves and thus the particulars cannot serve any independent purpose of their own.

Similarly, all the particular elements of *human organism* work together for the realisation of the purposes (अर्थ) of the Self which controls and directs them.—

“सर्वा हि कार्य-करणविकिया * नित्यचैतन्यात्-स्वरूपे.....सत्ये व
भवति । तत्र ‘एकार्थहृत्तिवे न’ संहननम् अन्तरेण चितनमस्तु इतं न
भवति ।” (तै०, 2. 7).

[“The functions of the senses and the organism are seen when there is a combination of physical and psychical elements together. Such co-operation or combination for the purpose of a common object (एकार्थहृत्ति) is not possible without an independent intelligent principle not so combined.”]

Take the following also—

“देहेन्द्रियमनोबुद्धीनां संइतानां, चैतन्यात्-‘पारार्थे न’ निमित्तमूलेन,
...यत् स्वरूपधारणं तत् चैतन्यात्मकतमेव” (गौ० भा०, 13. 22).

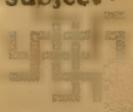
[“The body, the senses, the mind, the intellect which are combined or organised together to serve the purpose of an intelligent Self, and which are what they are, only as made by that intelligent Self.”]

You are to note here that it is not a *passive* adaptation of inert matter which submits to the influence of its environment merely.

Sankara elsewhere remarks—

“The Director is inferred by a logical necessity from the activity manifested by the ear and others combined, inured for the benefit of something distinct from them all (i.e. the Self). As things combined or organised for a common end (एकार्थहृत्तिवे न) exist for the use of another thing not so combined, we argue, therefore, there is a director of the ear &c, and for whose use the whole lot exists and has been combined.”

* About the कार्य and करण,—they would form the subject-matter of our next day's Lecture.



Each of these fulfils a *purpose*, a function, and in fulfilling it, each contributes to the realisation of the *purpose* (अर्थ) of the cause within.

In the *Madhu-vidyā* (मधुविद्या, द्व०, 2.5.1—19), the great truth is emphasised, viz., there is a reciprocal relation among all the elements of the world. Sankara shows here that the world is a whole of interconnected parts and their reciprocal मधुत्व consists in the fact that there is not only an intimate relation amongst phenomenal things themselves but they mutually determine each other—

“भूतानां शरीरारम्भकल्पे न उपकारात् मधुत्वं, तदन्तर्गतानां तेजीमधा-
दीनां करण्यल्पे न उपकारात् मधुत्वम् &c. &c. &c.”

There is mutual determination between the external elements (भूतगत्य) and the body, and between the physical and the psychical elements. The activities characteristic of a particular species (जाति) are, Sankara suggests, what determine and dispose (प्रस्तुताः) the particular way of working of the elements of the animal organisms—

“अर्थः चवियादीनां नियन्ता । अर्थे-सत्याभ्यां ‘प्रयुक्तः’ कार्य-करण्य-
संघातः;... स येन जातिविशेषेण (Species) संयुक्तो भवति...
शरीरभिः संवर्ध्यमानः...मधुत्वे न उपकरोति” &c. &c.

We find from the above remarks that the elements are mutually determined in the interest of Species (जाति); that is to say, the whole working has a reference to the *racial ends*. We may conclude, therefore, that the development of organic forms in a body is *purposive* to the interest of the *typical result* (जाति).

This is the truth we find everywhere inculcated. In the *Katha-bhāṣya*, the following important sentence occurs—

‘न ज्ञायेदा ‘परार्थाना’ संहत्यकारित्वात् जीवनहेतुलसुपपदते । ‘स्वाधेऽन’ असंहतेन परेण केनचित् अप्रयुक्तं संहतानामवस्थानं न दृष्टं, यथा गृहादीनां लोके । तथा प्राणादीनामपि संहतत्वात् भवितुमर्हति । अतः इतरेणैव संहत-प्राणादिविलक्षणेन तु सब्दे संहताः सन्तो जीवन्ति प्राणान् धारयन्ति ।... यस्मिन् आत्मनि सति, एतौ प्राणापानौ चक्षुरादिभिः संहतौ उपायितौ ; यस्मासंहतस्य ‘अथे’ प्राणापानादिः सब्दं व्यापारं कुर्वन् वर्तते संहतः सन्, स ततोऽस्यः अतः इत्यभिप्रायः’ (कठ० भा०, 5. 2).

[“It may be urged that ‘the body becomes destroyed only by the exit of Prāna, apāna &c. and not by the exit of the *Atma* distinct from these.’ This is not so. These acting jointly *for the benefit* of some other cannot be the source of life. The existence of houses &c. *composite* in their nature, has not been seen to be undirected by some other not connected with them, for whose benefit they exist ; so also it should be in the case of the combination of Prāna and the rest. Therefore, it is by some other alone dissimilar to the combination of Prāna and the rest, all these combined maintain their life. On which ‘Atma’, dissimilar to those combined, these two Prāna and apāna combined with the eyes and the rest depend and *for the benefit of* whom (not so combined), prāna, apāna and the rest perform their functions in combination, he is established to be *other than they.*”]

We find, therefore, that there is an End or purpose present in nature and within the organism, which works.

(2) Non-intelligent blind Energy is incapable of producing order and adaptation (रचनानुपपत्तेष्व नानुमानम्, ब्र० सू०, 2.2.1). It is supposed, for this very reason, that the natural world is adapted to the *ends* of the

Spirit. The forces, if unarranged, uncombined, unutilised by a presiding consciousness or mind can not give rise to a single orderly system (रचना) of the universe. In the adaptation of the organism (देह) to the external circumstances, animal life makes the best use of the external environments, throws off disadvantages and *utilises* the conveniences and thus builds up the organisms. There is, therefore, present in nature the End which nature has to reach. It is operative through the whole field of nature forcing it to particular forms—a self-realising idea. Such an end, such an idea,—must be at the *beginning*. We are obliged to refer this 'idea' to an infinite *mind* which as its *subject* must be distinguished from the *object* in which it works. "An idea busy in the world, but present to no subject is a contradiction", as Martineau observes.

The Sāṅkhya idea of Prakṛiti is different. According to Sāṅkhya, Prakṛiti is the "condition of equilibrium consisting in a uniform diffusion of three tendencies—power of doing work counter-balanced by resistance (of mass)." The world in this view is something *given* in its *complete* form and is *self-existent* and *independent*. It is a complete whole *given in its totality*; it is eternally complete—unchangeable. Development within it discloses no *new* property which is not to be found in the pre-existing elements. The manifestation of effect is, therefore, only its passage from potentiality to actuality. Evolution is the development of the differentiated *within* the undifferentiated—"liberation of energy stored up in a *collocation*, by overthrowing the arrest

which goes on to a fresh collocation." Hence, only the collocations change.

But the Vedantic conception is quite otherwise. Satwa, Rajas, Tamas—सत्त्व-रजः-तमः—owe their mutual *relations* of equilibrium together to some controlling influence of a whole which brings about connection and combination of interacting elements, so that each and all co-ordinate to *realise* a final end or *purpose*. Such interaction and reciprocal adaptability and sympathy of objects and of different parts (परस्परोपकार्यीपकारकत्वं) cannot be the result of *mechanical* working of blind energy, but it proves the presence and working of an immanent purpose which has brought about and connected the elements, so that a purpose (पुरुषार्थ) may be realised.*—

"यदर्थो यत्-प्रयुक्ताच...चेदाः सः अच्चः सिद्धः।"

"संहितानां पूर्वार्थं दृष्टम्"। (तै०, 2. 7.)

["For whose purpose and by whom urged or moved.....these activities work, he must be other than these."]

["It is seen that those which are combined together serve the purpose of some other for whose sake they are combined."]

Prakriti, from the Vedantic position, is not, therefore, an irrational power independently working out effects (परिणाम—विकार), but it is a rational creative power of Brahma—"जगतः उत्पत्तिप्राकाले ब्रह्मातिरिक्तं वस्तु नास्तीति दर्शितं; अविद्यायाच (मायायाः) ब्रह्मशक्तिलेन ततः पार्थगर्थायोगात्"—रामतीर्थ in वै० सार०. ["Since माया is a power of the Spirit, it cannot be an entity

* नहि अचेतनं चेतनानविद्धितं किञ्चित् कुन्तं दुपपद्यते" (वै० सा०—रामतीर्थ) ।
cf. "तदमिद्यानादेव तद्विकात् सः" (ब्र० स०) ।

distinct therefrom."] We can, therefore, never understand the universe "as *becoming* merely, but as *being* that is becoming." *Vikāras* (विकारस) are not mere changes, but movements to a definite End or goal, a progress.—

"एकरूपस्यापि.....उत्तरोत्तरमाविकृतस्य तारतम्यम् एत्वर्थं शक्तिविशेषः

श्रूयते"

(ब० स० भा०, 1. 1. 11).

["Although *identical* in its nature.....there are degrees of its progressively higher and higher manifestations—by the splendour of His glorious power." [This 'glorious power'—एत्वर्थं शक्ति—is *Maya*, as Sankara himself explains in another place "तदात्मया तदैश्वर्यमूलता."]

"आदित्यादिषु हि सत्त्वमत्यन्तप्रकाशं...चतुर्स्रवैव आविक्षरं ज्योतिः

...न तु तवैव तदधिकमिति । यथा तु ल्येऽपि सुखसंशाने.....

आदर्शादौ तु स्वर्वे स्वच्छतरे च 'तारतम्येन' आविभवति तदृत्"

(गौ० भा०, 15. 12).

["The better manifestation of consciousness in the sun &c. is due to a higher proportion of *Satwa*.....To illustrate, the same face of man is reflected in a mirror in a *greater or less* degree of clearness, according as the mirror is more or less transparent."]

"उत्तरोत्तरविशिष्टतरानेव ब्रह्माकाशानान् खोकान्...परं परं वरौयो

विशिष्टतरं जीवमं इास विदुषो भवति" (छा० भा०, 1. 9. 1).

["He wins gradually higher and higher worlds up to *Brahmakasa* (ब्रह्माकाश) in order of merit—which is the highest and best supreme.....he gains gradually higher and higher forms of life progressively."]

"इदमस्मात् परम् इदमस्मात् परं—इति पुरुष एवैभ्यः सुन्दरेभ्यः परः प्रतिपदते
इति युक्तं ।...पुरुष-प्रतिपद्ययैव 'पूर्वं-पर-प्रवाहोक्तिः'"—

(ब० स० भा०, 3. 3. 14).

In this quotation the phrase 'पूर्वं-पर-प्रवाह' is significant :—

[“ ‘It is higher and better than this’, ‘it is higher and better than the former’—in this way, the Supreme Self is the Highest of all, the best. In this unbroken series of the degrees of higher and higher orders, the Highest Self is to be gradually realised in the higher and higher forms of objects”.]

(3) Our idea of the conditioned is composed of—(1) some kinds of being (सामान्य) and (2) the limits or conditions (विशेष or विकार) under which they are known. All the definite beings are qualitatively distinct in our consciousness and are all relative realities. These relative realities can be conceived only in connection with an Absolute Reality—‘कारण-व्यतिरेकण अनुपलब्धे रसत्’—(गौ० भा० 2. 16). Successive changes are determinations of a single substance ; it follows therefore, that there is a plurality of substances producing series of changes which are the outer expression of those active essences which must be *many*, though ultimately constituting the nature of One Reality, and the changes cannot be conceived *apart* from those essences or causes.—

“दधि-घट-हस्तवाद्यर्थिभिः ‘प्रतिनियतानि कारणानि’ (Essential causal substances) उपादैयमानानि लोके हम्मने ।...नहि दध्यर्थिभिः मृत्तिका सूपादौयते, न घटार्थिभिः चौरस्”

(ग्र० स० भा०, 2. 1. 18.)

“सर्वं स्य वस्तुनः ‘स्वेन स्वेन रूपेण’ भावात्मनैव उपलब्धमानवात्”

(2. 2. 26).

[“Those who want to produce certain effects, such as curd, jars &c. employ for the purpose certain determined (i. e. corresponding) causal realities such as milk, clay &c. He would not employ clay for the production of curd ; neither would he employ milk, if he wants to produce a jar”.]

[“Every object has a positive determined ‘nature’ of its own”. “Each causal substance”, Sankara says, “has a certain *capacity* for some particular effects only and not for other effects ; this capacity is a certain power of the cause”.]

Sankara, it will be seen, never separated the effects or the manifestations from their causes which contain them within themselves. “The cause”, he remarks, “is always found to be larger in extent than the effects, and what is smaller in extent is *included within* the larger”—

“कारणं हि लोके कार्यात् भूयो दृष्टं, यथा घटादिभ्यो वृत् ।...यत् यस्य
अन्तर्बन्धं तदत्यं, भूय इतरत्” (का० भा०, 7. 12. 1).

He brings out this non-separability, this essential fact, in various ways :—

(i) In distinguishing between unreality and reality, he observes in his commentary on the Gitā, that the effects cannot be known *apart* from their causes ; as soon as you separate them from their causes, they would at once be unreal.

“कार्यस्त्र घटादेः घटादिकारणस्य च, तत्-कारणव्यतिरेकेण अनुप-
लब्धेः...कारण-व्यतिरेकेण अनुपलब्धेरसत्” (गौ० भा०, 2. 16).

“The pot is a *particular* thing ; it is one form of clay which is *universal*, is regarded as a reality. The pot is a mere form or guise under which the universal clay (मृत्), is hidden”. But clay is sensuous universal ; it is again dependent on, and a manifestation of, pure universal behind it. The same universal appears in many different shapes and remains *identical* with itself in all its forms. The clay is not confined to one particular form—pot (घट)—but goes beyond it to others and hence *transcends* these.

Thus, each distinguishable object has a nature—a universal—of which it is the expression and which is present in it hidden behind.

(ii) Commenting on a passage in the Chhāndogya-Upanishad, he thus concludes—

“जागदिष्या अपि मानस-प्रत्ययाभिनिर्णता एव ; सदौचाभिनिर्णत-
तेजोऽवज्ञमयत्वात्...संकल्पम् ता हि लोकाः” (क्षा० भा०, 8. 5. 4).

This is an observation the importance of which cannot be too prominently emphasised.

[“All sensible objects (जागदिष्याः) are determinations of intelligible principles (of Divine Mind)—मानस-प्रत्ययाः—which contain them. As we find in the Sruti that they are embodiments of Fire, Water, Food—तेजः—अप्—अत्र—the universal constituents—which are again determined by Divine Purposes (संकल्पः) i. e. the Universals of Thought.” We thus find that behind the plurality of phenomenal objects, Divine Purposes (संकल्पः) are present on which the former are grounded”].

The same truth is more pointedly stated elsewhere—

“अस्यादौन् (Phenomenal objects) परमार्थ-सद्गुपान् वदति,
योऽविजानन् वदति । न तु ते रूपवयव्यतिरेकेण परमार्थतः सन्ति ।
तथा तान्यपि रूपाणि सदपेच्या नैव सन्ति” (क्षा० भा०, 7. 17. 1).

[“One who speaks without understanding, takes the phenomenal objects, fire &c. as real truths ; while as a matter of fact, these objects have no real existence *apart* from the three universal constituents or forms, viz : Fire, Water, Food—तेजः—अप्—अत्र. Even these universal forms have no real existence *apart* from Sat (सत्) i. e. they are included in Divine Purpose or Thought.”]

Brahma is the Supreme form related to all other forms.

(iii) Again elsewhere—

“सामान्य-विशेषवानर्थो नामव्याकरणवाक्ये विवचितः ।.....अनेके हि विलक्षणाः...सामान्य-विशेषाः.....तेषां पारम्पर्यं गत्या एकमिन् महासामान्ये अन्तर्भूतः प्रज्ञानघने” (ह० भा०, 2. 4, 9.)

[“In the Sruti describing how the process of the evolution of the differences of *nāma-rūpa* took place, objects are described as consisting of universals and particulars. There is a plurality of distinguishable universals with the particulars contained in them. All the plurality of the Universals (with their particulars which they include), in their progressive order (पारम्पर्यं-गत्या) is included within the Supreme Universal Intelligence.”*]

We find from this description of the Evolution that behind the plurality of phenomenal particular objects, there is a plurality of universals (सामान्याः) on which they are grounded and of which they are the expressions. All objects have thus a *double* character—the universal and particular—and they are *inseparable*.

Elsewhere we find Sankara remarking—

“सामान्यमात्रस्त्रप्रदानेन विशेषान् विभर्ति,.....विशेषाः सामान्ये उपाः, न तत एव निर्भिद्य यहीतुं शक्यन्ते” (ह० भा०, 1. 6. 1).

* cf. “विशेषाः सामान्ये कल्पिताः । तथा च द्रव्यत्वादीनां सामान्यविशेषाणां सामान्यमात्रस्त्रपादाणां सत्त्वायामन्तर्भूताः । सत्त्वाय अपि स्फुरणविरचितायाः क्वापि अनुपत्त्वात् स्फुरणमात्रत्वं युक्तं । स्फुरणत्वं ब्रह्मैव । (सामान्यस्य विचार्यमाणे ब्रह्मस्त्रपात्रतिरिक्तात् अनेतत्त्वद्वितोत्तर अप्रहन्तिः)”—रामतीर्थ in व० सा०. [“All particulars (or individual things) are surmised in the universal. The various universals must be included under *existence* which contains all universality. As existence is never cognised without ‘Sphurana’, it is rightly regarded as consisting only of such ‘Sphurana’. (Universality is not different from Brahma and therefore the argument is : unconsciousness does not apply to universality.)” Gough’s Trans.]

[“The Universals are the sustaining principles which contain the particulars...the particulars are interwoven into the universal and they cannot be severed from them.”]

The Universals *include* the particulars in their own being (“विशेषाणां सामान्ये अन्तर्भुवात्” 1. 6. 1.) and it is the universals (निर्विशेष) which give reality to the particulars (विशेषs). There is no *essential* difference of kind between them ; the one is the expression of the other. Yet they are arbitrarily separated. Kant separated Thing-in-itself (सामान्य) from the phenomena (विशेष). Rámánuja stated, we had no knowledge of the *Nirvisesha* (निर्विशेष).

These Sàmànyas or universal causes may be looked upon as *Secondary causes*, (“अवान्तर-प्रकृतिः” —रामतौर्थ in वे० सां०) and Brahma is the Prime Cause including them. This we find from the following passage—

“एवं क्रमेण सूक्ष्मं सूक्ष्मतरं, अनन्तरमनन्तरतरं, कारणपौत्रं, सर्वं कार्यजातं—परमकारणं परमसूक्ष्मं ब्रह्मात्मेति । न हि स्तकारणव्यतिरेकेच, कारण-कारणे कार्यात्मयो नाय् ॥” (ब्र० भा०, 2. 3. 14.)

[“The phenomenal objects or the effects cannot *at once* directly merge in the *Final Cause*—Brahma. They must merge successively in their own preceding causes, in reverse order. In their ascending series in the reverse order, the earlier is more and more subtle than the latter into which each successively disappears. Observing this order, the objects will merge in their own subtler and subtler causes, in succession, until at last the most subtle, the most inward *Final Cause*—Brahma—is reached”.]

The universals, according to Sankara, are ultimately Divine Purposes (स'कृत्यs)—“जाग्रहिष्या अपि मानसप्रत्ययाभिनिर्वृत्ता एव, सदैत्ताभिनिर्वृत्ततेजोऽवद्वमयत्वात्

&c. &c." (छा०, 8. 5. 4),* which find expression in phenomenal individual differences upon which the latter are grounded. The Supreme Self *includes within itself* all the intelligent universal purposes which are behind the phenomena. Being Divine Purposes, they are included in the Divine Thought. They are the constituent elements of one Supreme Being ; they constitute the nature of Brahma. Sankara calls them—"कामाः—ब्रह्मणोऽनन्याः" —not different from Brahma. For this reason the *Chhāndogya* describes—

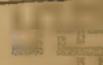
“तानि एतानि संकल्पात्मकानि.....संकल्पं कृतवत्याविव दावा-पृथिव्यौ, समकल्पे तां वायुष आकाशश.....तथा आपश तेजश...स्वेन रूपेण निष्ठानि वस्त्वन्ते.....सर्वं जगत् संकल्पमूलं...संकल्पप्रतिष्ठितानि...खितौ, एवसुत्पत्तौ,...प्रलये च”।

[“All these abide in the Divine Will : Heaven and Earth willed, the air and ākāsha willed.....the whole universe willed in its immovable form, abides in the Will during origination, during continuance &c. &c.” (7. 4. 1.)]

As the external world is the expression of the Purposes of the Absolute Self, it conforms to, and serves the purpose (परार्थ) of the Finite Selves—its opposition is only apparent.—

(4) In Lecture II, it was pointed out that the characteristic of the world is Self-transcendence. As the world is grounded on a transcendental Supreme Purpose which is present behind it, it reveals higher and higher purposes i.e. the realisation of more and more, higher and higher, forms implied in it, from the very beginning. It has evolved the five elements, and the higher contains the properties

* Quoted and translated at P. 61.



of the lower. Akāsha comes first and has the property of sound, but the last—the earth—contains the five properties of each preceding series (Vide प्र० भा०, 6. 4). The same reality is seen more fully in man than in beasts and insects. Four gradually higher and higher forms or types—चक्रिज्ञ, स्वेदज, अरुज and जरायुज—have come out. When the evolution reached the species man whom it has supplied with organs of knowledge and action (Vide द्व० भा०, 2. 4, 11) *, it seems as if its further business is to perfect the man. For this reason, man is not satisfied with the mundane objects merely; he is *ever and ever striving to realise higher and higher goods—purposes—which the world is gradually revealing.*—

‘पूर्व-पूर्व-प्रवृत्तिनिरोधेन उत्तरोत्तरापूर्व-प्रवृत्तिननस्य प्रत्यगात्माभिसुस्थेन
प्रवृत्तुगतपादनार्थलात्’ (गी० भा०, 18, 66).

‘भगवत्-कर्मकारिषो ये द्रुक्षतमाः.....ते उत्तरोत्तरहीनफल-त्यागावसान-
साधनाः’ (18. 66).

[“By restraining the first *natural activities* one by one and thereby *gradually* inducing fresh and *higher activities* it (Sruti) serves to create an aspiration to *reach the innermost Self*.”]

[“Who are most devout, rendering services to the Lord,—they will resort to the last path, gradually abandoning the successive lower and lower paths in their descending order.”]

But as no stage of mundane development is intrinsically perfect and not vitiated by evil, the human desire or purpose is not being fulfilled or completed in any of these stages under *earthly* conditions. The goal must, therefore, be supramun-

* “विषयस्यैव स्वात्मयाहक्त्वेन संस्थानान्तरं करेण नाम” &c. &c. Vide : Lect.—“Why is Māya called so ?”

dane transcending the earthly order. For, a principle of goodness (साध्वर्य) is the presupposition and condition of the manifestation of a good developing in the world.—

“साधु-चन्द्र-वाचोऽर्थः ब्रह्म वा सर्वथापि लोकादिकार्ये अनुगतः ; यथा घटादि-
हस्ति स्त्रदादिदृश्यनुगतैव सा.....‘साध्वर्यस्तु’ लोकादिकार्ये तु कारणस्तु अनुगतत्वात्,
पदादिवत् घटादिविकारेत्तु” (श० भा०, 2. 2. 1).

[“The word “good” signifying the *cause*, extends to the effects in the shape of the *world* ; just as clay does to its modifications—jar and the rest. Just as wherever we have a notion of the jar, it is always accompanied by the notion of clay, so, in the same manner, the notion of the *world* is always accompanied by a notion of the “Good”].

Man must participate in that Good Purpose (“साध्वर्य of Sankara”)* which is fulfilling itself in the Universe. As God is acting behind the process of the world, the world is moving perpetually to realise the Divine Purpose. The *Gitā* calls the working, in the world, of this Divine Purpose as—“मत्-कर्म” (“जना कर्म च मे दिव्य”)+. The *Gitā* wants us to participate in this Divine Action or Purpose, so that in our lives we may not be led captive by sensuous desires and forget the Transcendental Purpose or Goal—“मत्कर्म-परमो भव”—“Participate in my Divine action” (गी० भा० 12. 10). We must embrace the Divine Good as our own good and see that it is fulfilled. The *Gitā* looks

* cf. “सर्वकस्यावानामतिशयेन कल्पावं” (ह० भा०, 5. 15. 1)—“The Highest Good of all other Goods”. Also, सर्वपदार्थे तु वरेषु अतिशयेन वरं” (म० भा०, 2. 2. 1)—“Among all other Goods of the world, it is the Supreme Good”.

+ Vide : *Gitā*, 4. 9.

upon the Divine Purpose or action as—"धर्मस्थापन" —the establishment of Righteousness in the world. But, there is the other side of the shield. The good cannot be attained unless you overcome evil, oppression and suffering—"विनाशय च दुष्कृतां ।" This is the "establishment of the Righteousness." This is the Message of Vedānta.—

"परिवाणाय साधूनां, विनाशय च दुष्कृतां ।

धर्मस्थापनार्थय नमवामि युगे युगे" ॥ (गी, 4. 8.)

["For the protection of the virtuous and the good, for the destruction or overcoming of evil, for the firm establishment of Righteousness or Good, I am born in every age"].

We are all parts of the system of nature, members of the universe. The parts belong to the whole and the whole is in the parts undivided. We do not exist *apart* from the world and we cannot, therefore, have any good which is separate and isolate from the good revealed in the world, which is not the good of the whole. We are not independent of, separate from, the world or the whole. For, the whole is present in each part ("समोऽहं सर्वभूतेषु") and we must see the fulfilment of every part in the whole. The false view of *Anyatwa* (अन्यत्व) —Separateness—must be supplanted by the idea of *Ananyatwa*—non-separateness. Each of us, we must remember, is the *same* (अन्य) and yet is not the *same* (अन्य) with God or the whole. Our non-separateness is the true idea—the solidarity—the 'लोक-संयह' of the Gītā. We must all *identify* ourselves with the good purpose operating within the world as well as in us.

From what has been stated above, it is clear that

in Vedānta there cannot arise the question of *dualism* between matter and mind, between particulars and universals, between parts and the whole. They are not two different entities, as in the System of Aristotle and in Kartesians. Nor can our self be an addition, from outside, to matter. The Self is rather the goal which nature had to reach by continuous transformations,—which Bosanque calls “the soul-making business of the world”. It has brought about what it had in itself—

“सत्त्वावरस्य” (ब्र० सू० 2. 1. 6).

“कारणात्मनैव कारणे सत्त्वमवरकालीनस्य कार्यस्य वृत्तेते” (शङ्कर-भाष्य) :

[“What is to be produced subsequently must be present implicitly in the cause”.]

The phrase ‘अवरकालीनस्य’ is to be particularly noted here. The sense of the Aphorism is that the higher is *contained implicitly* in the lower. Nature must have contained life and consciousness in it, otherwise they could not have emerged afterwards from it. There is always a continuous transformation of nature or Prāna and for this reason, it is known in Sankara-Vedānta as—परिणामि-नित्य—and the consummation of the human form was the End which nature had in view. It is an important tenet in Vedānta that—

“यश्च वदात्मना यत्र न वर्तते, न तत् तत् उत्पत्तयते, यदा सिक्ताभ्यर्हतं”

(ब्र० सू० भा०, 2. 1. 16).

[“What does not exist in ‘implicit’ form in the cause, can not become ‘explicit’ in the effect, and what subsequently becomes explicit must have been present in the earlier stages in implicit form (कारणात्मना)”,]

Thus there is no dualism between matter and mind ; both are aspects of a single reality which has taken innumerable forms in the world. This truth has been beautifully brought about in the story of Swetaketu in the Chhāndogya Upanishad. What is called as matter in its triplicate forms—(तेजोऽवस्था)—can give rise to the most exquisite manifestations of psychical functions—speech, Prāna and mind—बाक्, प्राण and मनः । The essence of Food (अङ्ग) &c. taken by us produces thoughts, memory &c. There is no causal relation between the two. There is the one everlasting Principle *hidden* in everything (“नामरूपविकारैः क्वचं”) having names and forms which manifests itself in manifold forms, as breath, speech, thought &c. from the lowest progressively to the highest, as salt is hidden in water. All these are but the functions of a unity which is the fundamental basic principle of all functions—

“परमेश्वर एव तेज तेज आत्मा अवतिष्ठमानो अभिभावन् तं सं विकारं सज्जति”

(ब्र० भा०, 2. 3. 12.)

[“It is the same Iswara—the Fundamental unity—who assuming innumerable changing forms on Himself has manifested Himself”.]

This beautiful truth the Chhāndogya has placed before us.

The Vedantic Prāna :

ITS CHARACTER.

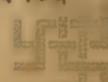
Part I.

—:0:—

(1) What is Prāna in Vedānta ? Let us see how Sankara himself speaks of this Prāna. "The term Prāna is the world-seed (वीजामना स्थितं) and Brahma is defined as Sad-Brahma (सद्ब्रह्म) in relation to and in identification with (तदामना) the Prāna. It is this Prāna which before its manifestation existed as a seed ; it became manifested—as this non-intelligent world" (मा० का० भा० 1. 2). Prior to its manifestation, this world of Nāma-rūpa is called as *Avyakta*. Sankara informs us that the *Prāna-vija* exists in *Pralaya*—dissolution of this world, and also in *Susupta*—deep slumber of finite Self, in undeveloped or *Avyākrita* condition i. e. not yet differentiated in space and time order—

“अव्याहतस्य देशकालविशेषाभावात्...अव्याहत एव प्राणः सुषुप्ते (प्रलये च)
...सर्वभावानासुतपत्तेः प्राक् प्राण-वीजामनैव सत्त्वम्” ।

“समस्तं त्रयं त्रयं कार्यकारणसम्बन्धं, सह विज्ञानामना, परमित्यरे
सुषुप्तिकाले संप्रतिष्ठते, सामर्थ्यात् प्रलयेऽपि...तत् एव च चतुर्पदाते इति च सिद्धं”
(प्र० भा०, 6. 1).



“प्रागवस्थायां परित्यक्त-व्याकृत-नामरूपं वौजश्क्रिवस्थाम् अव्यक्तश्वद्योग्यं दर्शयति” (ब्र० भा०, 1. 4. 2).

[“In the dreamless sleep (and in the Pralaya) the Prāna was non-differentiated. Before their birth (i. e. appearance in developed forms of Nāma-rūpa) all objects had their *being* in the form of potential (अव्याकृत) Prāna. It then became gradually developed or manifested in space and time”.]

[“All the universe in the nature of effects and causes, together with the knowing Self, enters into the Supreme, undecaying Self during sleep...and by necessary implication even in Pralaya...and that is produced from thence”.]

[“(The world) in its prior condition was fit to be called as ‘Avyakta’ (not manifested), as it was reduced to the state of ‘Power of Seed’ devoid of differentiated nāma-rūpa”.]

This Prāna in Avyakta stage is synonymous with Māyā. The Brāhma-Sutra-bhāṣya says—

“वौजश्क्रिवव्यक्तश्वद्विद्येष्यां...मायामयौ महासूखिः” (1. 4. 3.)

[“This seed indicated by the term ‘Avyakta’.....is like deep slumber consisting of *Māyā*”.]

The Māndukya-bhāṣya states—

“अव्याकृत् एव प्राणः सुषुप्ति, प्रलये च...प्राणश्वद्वलमव्याकृतस्य”

(मा० का० भा० 1. 2.)

[“In the deep slumber and in Pralaya the Prāna becomes Avyakta.....the Prāna is known by the term *Avyakrita*”].

Behind this Prāna or Māyā, there is Brahma as its substratum. This *Avyakrita* (non-manifested) Prāna is not a self-existing entity, but it cannot be explained without referring to the *Being* of Brahma whose energy it is.—

“मया अपलद्य परित्यक्तं शून्यं तत् स्थात...सर्वं भूतानां वौजं तदहमर्थं च”

(गी० भा० 10. 39.)

[“Anything into which ‘I’ have not entered, from which ‘I’

am removed, would be without Self (could not exist) and would be void".]

Again—

“तमोवैज्ञानिकं खातन्त्रे प्रणतिशङ्का खात्, तथा सति सांख्यसिद्धान्तापाद इति
‘माययं’ (Substratum) दर्शयति” (रामतीर्थ मृ उप० सा०, 17. 27).

[“Some one might think that this ‘Seed of Tamas’ i. e. Prāna-vija acts independently and in that case our theory might resemble the Sāṅkhya Prakriti ; to disarm such suspicion the author (Sankara) shows its Substratum (मायय, अधिभान) ”].

This seed of Māyā or Prāna existing in Brahma in undifferentiated state, identically blended in it, distributed itself gradually into *three* forms,—the gross (सूक्ष्म), subtle (सूक्ष्म) and the causal (कारण) conditions of the Prāna.—

“तदेवैकं विधा चेयं मायात्रौजं पुनः क्रमात् ।

मायाव्यात्माऽविकारोऽपि बहुधैको जलार्कवत्” ॥ (उप० सा०, 17. 27.)

[“One seed (of Māyā) gradually divided itself into three forms. The intelligent ātmā which is changeless, though one, appeared as many in connection with the three-fold Māyā, like the Sun appearing as many when reflected in the rippling surface of a lake”.]

These three forms of the Prāna may-be compared with the three states of the finite individual Self in its wakeful, dreaming and slumbering conditions respectively. The differentiations into gross states are the product of their subtler condition. The subtle differentiations are again the product of the causal state which is called as the undifferentiated causal form or seed-form of the Prāna (अव्याकृत-प्राणावस्था). All these states were merged in Brahma in Avyakta form.



(a) But what is the *relation* between Prāna and its Substratum Brahma ?

The Avyakta Prāna is really the *Swarupa* (nature) of Brahma itself.—

“मम परमेश्वरस्य विष्णोः ‘स्वभूता’...माया” (गौ० भा०, 7. 14.)

[“This Māyā is inherent in Me, Vishnu, the Lord” .]

“नामस्वप्नवीजभूतात्...स्वविकारापेत्यथा परात् ‘अचरात्’, परं सर्वोपाधि-वर्चितम्, ‘अचरस्वैव’ स्वस्पद्” (स० भा०, 2. 1. 2.)

[“The Māyā or Prāna, the seed of all names and forms, is termed ‘Akshara’, and this being the *source* of all changes does not itself change. The Brahma which is devoid of all determinations and limitations is the real ‘Akshara’. The former Akshara—the Māyā-Seed—is, in reality, the *Swarupa* i. e. the nature of the Akshara Brahma.”]

There is thus a *Swarūpa* or *Tādātmya* relation between the Avyakta Prāna and Brahma in which it is submerged but not obliterated. What is *Tādātmya* ? Sankara defines this *Tādātmya* (तादात्म्य) in his commentary on the Brihadāraṇyaka thus—

तत्-स्वस्पदव्यतिरेकेण अवश्यं यस्त, तस्य ‘तादात्म्य’ दृष्टं होके” (2. 4. 7).

[“Something which cannot have any being or action *apart* from that of the other is in *Tādātmya* relation with it” .]

Prāna then has no being or activity *apart* from that of Brahma which is its substratum. In all its successive forms, the Prāna works not apart from but in identity with Brahma.

“(नाम-स्वप्ने) ‘आत्म-तादात्मे ग्रन्तैव’...सर्वावस्थात् व्याक्रियेते”

(तै० भा०, 2. 6).

[“All its differentiations and developments are, in all conditions, in intimate relation with Brahma, not apart from Brahma.”]

“‘यदात्मकं’ भयि वत्तते स्थितिकाले” (ड० भा०, 2. 1. 20).

“प्रखये च बद्धानाम् ‘आत्मभावागमनम्’ (प्र० भा०, 6. 5).

“(नगत) बद्धाणि लीयते—‘तदात्मतया’ स्थिष्टि...तदगतिरेकेण अग्रहणात ;
तथात ‘सर्वमिदं बद्ध’—(का० भा०, 3. 14. 1.)”

[“The world of Nāma-rūpa exists not apart from Me, but in identity with My Swarupa (स्वरूप)”.]

[“When it disappears, the ten-fold *Kala* (i. e. all the differences) are merged in My nature and thus existed in identical relation with Me”.]

[“In an order—reverse of that of birth, all this dissolves into Brahma—becomes identified with it.....thus at all periods of time this universe remains one with Brahma and is never cognised *apart* from it, consequently this universe is Brahma itself, in reality.”]

We find then that the Prāna or Māyā, when existing unmanifested in Brahma has no being or activity * *apart* from Brahma. “The Prāna had no independent being of its own or activity apart from Brahma and for this reason, the Prāna though existing cannot violate or interfere with the unity—non-duality—of its substratum” †. When the differentiations gradually develop under space and time limitations, they do not arise *separated* from or independent of or apart from Brahma, and when these differences go on operating (स्थितिकाले), we cannot say that they have made Brahma something else (अन्य), Brahma remains, unaffected, the same substantial being under the appearance of differences.

* cf. ‘नान्यत् किञ्चन मिष्टत्’—“न किञ्चिदपि आपारवत्” (ऐ० भा०, 1. 1).

† “सतः-सत्तावस्थे सत्यापारे सत्तत्त्वमेव सत्,...पतः आत्मनोऽहितोवस्थ
न विरोधः—आनन्दनिरि in एतरेष-भाष ।



These differentiations again stand in Tādātmya (तादात्मा) relation to their cause Prāna, as the latter is related to Brahma—its source, its substratum—in the same Tādātmya relation. They cannot make the causal substances something different (अन्य) ; because, they are, in reality (परमार्थतः) not something different but express the nature of Brahma.

(2) To the Sruti, this Prāna, as soon as manifested, is known as *Sutra* (सूत्र).—

“तदेतत् हिरण्यगर्भं स्य स्वात्मनो जन्मः ।—यदव्याकृतश्च जन्मतो व्याकरणम्”

(इ० भा०, 5. 5. 1).

[“The differentiation of the undifferentiated world is the birth (or first manifestation) of *Hiranya-garbha* which is *Sutra*”.]

It is called *Sutra*, because it weaves into itself all the differences of the world. It is this energy which related together all the beings, all the determinations (विशेष) in the world. It passes through all, it sustains all, as a piece of thread passes through and contains in it, all the flowers of a garland.

“अन्यथा चक्षुमुष्टिवत् विशीर्षेत्” (इ० भा०, 3. 6. 1).

[“Otherwise, if it “did not sustain,—all the differences of the world of nāma-rūpa would have been torn to fragments, scattered, like a handful of fried ground grain (चक्षु)”].

But we have seen it cannot act independently ; it has Brahma as its Substratum, as its source, as its sustaining ground. With a view to impress this fact upon our mind, the Sruti calls Brahma as—“सूत्रस्य सूत्रं, तस्यैव नियन्तारं” and “प्राणस्य प्राणः”—

["Brahma is the thread of all threads, it is the controller—the guide—of this thread". "It is the Prāna of the Prāna"].

"मयि सर्वमिदं प्रोतं स्वे मयि-गणा इव" (गी०, ७. ७).

Nilakantha thus explains—

"सामान्यस्य पे मयि सर्वे विशेषाः प्रोता दुन्दुभादिहान्तः ।... रसतन्मावस्ये
मयि सर्वे अव-विशेषाः प्रोताः—इत्यादि,..... स्ववत् सर्वतः अनुसृते मयि
सर्वे परस्परव्याहारं सत् प्रोतं, ... चतः प्रपञ्चातौ तोऽहम् ।"

["Strike a musical instrument, the strike will produce a general undifferentiated sound—चनुरण्णन । Then strike it more and more, varieties of sound would now be produced upon it. But all these varieties—these various degrees—high and low—of different sounds would all be heard *accompanied* by the *general* चनुरण्णन *first* produced. As a piece of thread enters and touches all the different flowers in a garland, so 'I', the Self, have entered and kept constantly touching all the mutually exclusive (व्याइन्न) finite objects of the world. As the continued Identity (चनुगत) remains distinguished from, and unaffected by mutually exclusive objects ;...so, I transcend the world".]

Each of the objects of the world is finite and it arises from its *negative relation* to others * ; as Plato

* Sankara's idea in this respect is identical with Plato's.—
'A finite is that which has a limit. If something is limited, it follows that beyond the limit, there is another something. Hence to be finite means to be limited by something else and so on'.... "चन्द्रलालं गोलमिति अन्नवदेव भवति । स च चन्तो (Limit) मित्रेषु वस्तु
हृष्टः ।" Thus arises a complex system of many inter-related finite things. But limit, according to Sankara, always involves negation (निवर्त्तकत्व)— "यतो यस्य वृह्णे 'निवृत्तिः', स तस्य चन्तो भवति, यथा गोलमित्रि-
रचलात् 'विनिवर्त्तते' (तै० भा० 2. 1.). "The idea of the 'cow' *negates* or excludes the idea of the 'horse'. This is what keeps one thing separate from another thing. Each one negates or excludes the other ones from it." Thus one finite object negates another finite object. There are, therefore, series of finite objects—many.

says—"in their *distinction* from each other, things are limited and hence many". But as Brahma is present, as *Sutra*, in each, contains everything, the many are also one—Infinite. We thus find that the phenomenal objects are the expression of the active non-phenomenal essences (सामान्य) behind them, and these latter are all involved in the Ultimate Essence—Brahma.

"कथमवगम्यते अज्ञाने (i. e. अव्याकृते प्राणे) तमः-प्राधान्यम् इति तदाह...
जायाधिकदर्शनात्, सत्ता-स्फुर्ति प्रदत्तेन चैतन्यस्यापि ईषदनुहत्तिं सूचयति"
(रामतीर्थ in व० सा०).

["Why there is prevalence of *Tamas* in their cause?.....the author implicates from seeing non-intelligence in the effects; there is also in all products some degree of intelligence (चेतन)."]

Now, then, this *Prána* is the germ, the energy (स्फूर्ति) of the Supreme, from which perishable things take their rise. This is the imperishable (प्रचर), undifferentiated, *seed* (बीज) or germ, with Brahma behind it as its *source*—the *real seed*.—

"बीजं मां सर्वं भूतानां विहि पार्यं सनातनम्" (गौ०, 7. 10).

And

"पचरात् परतः, परः (पचरः)"—(सु०, 2. 1. 2).

It is that which causes the growth of all things that germinate and this endures as long as *Sam-sāra* endures. Nothing springs up without a seed, and since growth is constant, the continuity of the seed never fails.—

"नित्यं परोऽदर्शनात् बीजस्ति न चेति" (गौ० भा०, 9. 19).~

["I am the manifested which manifests itself in relation to the cause; and I am the reverse, the non-existence i. e. the

unmanifested, the cause—“सत्—यस्य यत्-सम्भितया विद्यमानं तत्, तद्विषयौत्तमसत् अहमेव”—गी० भा० 9. 19.]

This causal power (वैज)—is subject to God, subject to His control—

“तदाश्रया तदैश्वर्यमूर्ता”—

—and existing in Brahma, this causal Seed—Prāna—developes into differentiations of Nāma-rūpa, the world.

(b) Brahma is the source and regulator of the Prāna—

We have seen there is *Tādātmya* relation between this Prāna and Brahma, and through this Prāna, Brahma is the cause of all.

The Gitā says—

“When Brahma is said to be not accessible to the thought or word of सत् (existence), one may suppose it to be असत् (non-existence). To prevent this supposition, the Gitā declares its existence as manifested in the upādhis, through the senses of all living beings (13. 12—13).” “There must be some self-conscious principle *behind* the *insentient principles in activity*, such as physical body ; for, we invariably find self-consciousness lying behind all insentient objects *in activity*, such as a carriage in motion.” Brahma the sentient principle is not *actually engaged* (आपाराविष्टतया) in the *particular activities* ;—and in that supposition Brahma would be as if reduced to पररूप for assuming the character of that with which it is connected. We should understand, Brahma manifests itself through the Upādhis or limitations



of the senses, through the *functions* of all the senses ; that is to say, the knowable Brahma (ज्ञेय) functions *as it were*, through the functions of all the senses ('As it were'—i. e. not actually engaged, only seems to be so engaged).

Sankara elsewhere observes—

“विज्ञियादिविशेषरहितस आत्मः मन-आदि-प्रवृत्तौ निमित्तत्वम्”

(केन० वा० भा०, 1. 2).

[“Atmā is not subject to modification or change, and remaining unaffected in its own nature, it is the *director* of the intellect, senses etc”.]

And again—

“सर्वाचेतनप्रवृत्तीनां चेतनाधिष्ठानपूर्वकत्वात्, तस्मिन् चेतने सर्वाचेतन-वर्ग-प्रवृत्तिहेतौ नास्ति नास्ति लशक्ता” (गौ०, 13. 13).

“ न हि चेतनं चेतनाधिष्ठितं स्वतन्त्रं प्रवर्तते प्रवर्तयति वा”

(ब० भा०. 2. 2. 12).

[“The existence of an intelligent principle cannot be doubted *behind* the non-intelligent objects in activity, as their source, inasmuch as, wherever there is activity of any non-intelligent objects in the world, that activity must have an intelligent principle as its controller or regulator.”]

[“A non-intelligent thing cannot act or cause others to act of its own accord and independently, without being presided over by an intelligent principle”.]

Compare what Rāmatīrtha says in *Vedānta-Sāra*—

“प्राणः स्वातिरिक्त-स्वान्तर्गतचैतन्याधिष्ठानपूर्वकप्रवृत्तयः चेत तत्त्वात् रथादिवत् ।”

[“The vital airs have, as the antecedent of their activities, superintendence of Intelligence other than themselves but residing in themselves, because they are unintelligent like a chariot.”]

During the dissolution of the world, the Prāna merges with all the varieties of its actions, in Brahma. And this Prāna is, in Vedānta, not an independent

principle, and as it is non-intelligent and always acts in combination with senses and others, it cannot be held to be independent in its activity and must be held to be acting for some Sentient Principle, as is stated in the *Brahma-Sutra*, thus—

“संहतत्वाचेतनत्वादीन् प्राणस्य स्वातन्त्र्यनिराकरणहेतुन् दर्शयति”
(2. 4. 10).

Prāna may, therefore, be called to be the creative energy of *Brahma*, and *Brahma* for this very reason, called in *Vedānta* as— “प्राणस्य प्राणः”. It is not anything which can exist and work separated or divided from *Brahma*. It has not any *independent Swarupa* or nature of its own like the *Pradhāna* of the *Sāṅkhyas*, but is in constant and living relation with *Brahma*.

“यदि हि प्राणादयः प्राणुत्पत्तेः ‘स्वेन आवना’ (i. e. as an independent principle) सन्ति, तदाऽपुरुषस्य प्राणादिमत्त्वं भवेत् । न तु ते...स्वेन आवना सन्ति ; अतः अप्राणवान् पुरुषः”
(मृ. भा०, 2. 1. 2.)

In this quotation, ‘स्वेन आवना’ can be explained in the light of what *Sankara* stated in भ० स०, 2.3.7. He states there—all finite things are divided (विभक्त), like a water-pot, piece of cloth, pillar and the like. Each of these is characterised by particular modifications or *vikāras* and such characteristic modifications of each can be said to be the ‘स्वरूप’ or the characteristic nature of that object and this *swarupa* separates one finite thing from another finite thing : “नहि ‘अविकृतं’- किञ्चित् कुतस्ति विभक्तमुपलभ्यते ।येन ‘विशेषेण’

व्यतिरिच्यमानं (i. e. विभक्तं) अन्येभ्यः, तेन “खरूपवत्” सविशेषः प्रागुत्पत्तेर्नास्ति” (ब्र० 2. 3. 7).

In the light of this hint, the words ‘तेन आत्मना’ occurring in सु० भा० quoted above would mean that such particular *modification*, by which Prāna is characterised as Prāna and is distinguished from other particular modifications characteristic of other objects, was not present in Brahma, prior to its manifestation. Hence, in that stage the Self (पुरुष) can be called as अप्राणादिमान् पुरुषः । Similarly in ब्र० सू० 2. 3. 7. Sankara's conclusion is—“आकाशादि-खेमावेन न खभाववत् ब्रह्म ।” Hence, we can conclude that prior to manifestation, Prāna existed in Brahma not in the form of *modification* but in *identity with* Brahma, as non-modified seed or power. We thus find that in Vedānta, Prāna is looked upon as a Universal, all-pervasive, quasi-material energy. It is a Self-constructive Divine Energy working from the Centre and gradually evolving differentiations. All the cosmic (आधिदेविक), physical (आधिभौतिक) and psychical (आध्यात्मिक) forces and activities are to be traced to this Energy which first appeared as Universal *Pari-Spanda* (Vibration)—

“प्राणस्त परिस्पन्दात्मकले—वागादिष अन्यादिषु च चतुर्गतं (ड० भा०, 1.5.23).”

And

“नहि प्राणादन्यत चतुर्नात्मकलोपपत्तिः ।”

[“It is the vibration of Prāna which is *contained* in the Cosmic Fire &c. and in the Psychic Speech &c.”]

And

[“There can be no vibratory motion anywhere apart from Prāna”.]

“एतावद्धि इदं सर्वे व्याकृताव्याकृतश्च यदुत नाम-रूपं कर्मति...अथात्वाधि-
देवताधिभूत-भावेन व्यवस्थितमेतदेव” (ह० भा०, १. ६. ३).

[“It is this Prāna which, without forfeiting its own nature, divided itself into those three main forms of activities everywhere in the world, *and* it works as varieties of names, forms and acts”.]

And—

“स प्राणमसृजत...तदुपाधिद्वारा आत्मनि सर्वं विक्रियालच्छणः संव्यवहारः” ।

“अहं प्राणः...सर्वं परिस्पन्दकत्” ।

[“He created Prāna.....By this Prāna all practical concerns of life consisting of all changes are done by Atmā.”]

[“I am Prāna.....the active source of all vibrations”.]



The Vedantic Prāna :

ITS TWO-FOLD MANIFESTATION.

Part II.

—:o:—

The Prāna-víja existing in Brahma in unmanifested *avyakta* form exhibits from the moment of its manifestation two phases, one concomitant of the other—

(3) Every manifested form of Prāna shows two inseparable sides—करणांश (Energy or motion) and कार्यांश (Matter). The Sruti declares—

“उभयात्मको हि प्रजापतिः ; उपकार्योपकारकदर्थनाम् अता, अद्यच । नहि कार्य-करणप्रत्याप्यानेन संसारोऽवगम्यते ।...कार्यकरणानामात्मा—प्राणः ; प्राण-स्थितिकरं सत्—अन्नः, न स्वातन्त्र्येण अप्यसम्बन्धः ” (ब० भा०, 1. 3. 18).

[“As there is always interaction and inter-relation between the two—motion (or energy) करणांश and matter कार्यांश, the Prajāpati (the Universal Prāna) is two-fold in his nature—composed of these two concomitant and inseparable + factors.

* “अन्नं पूतिभावमापद्यते चर्ते प्राणात् । प्राणः अन्ने विना न शक्नोति आत्मानं वारयितुं ” (ब० भा०, 1. 5. 20).

† We find two other terms for *Anna*, as रथि and सोम ; for *Annada*, two other terms, as अभि and प्राण (Vide. श० उ०, 1. 4—5). The manifestation of the Prāna from the Supreme Self (अचरात् पुरुषात्) is considered as an अतिप्रश्न ; for, it lies beyond the province of logical argument and rational demonstration ; it is hard to know (Vide : श० उ०, 3. 2-3).

The Prāna is the essence of both. अन्न (Matter) is the basis or support of प्राण (Energy or motion) ; and thus there is concomitance of the two. If you leave off these two factors there is no *Samsara*—

“अग्नि-बोमात्मकं नगत्—प्रजापतिः (प्राणः)”—डॉ भा०, 1.4. 6.]

Again—

“नामरूपे सत्यं—कार्यात्मके शरीरावस्थे । क्रियात्मकस्तु—प्राणस्योदयपटभवाः वाचाभ्यां शरीरात्मकाभ्यां छन्नः चप्रकाशीकृतः” (डॉ भा०, 6. 6. 3).

“वाच्यं कार्यलच्याः उपजनापायधर्मकः * दण्ड-कुश-वृत्तिकासमः” (2. 1. 1).

[“The nāma-rūpas are true ;—these nāma-rūpas are कार्यांश् or material portion ; it becomes gradually developed into the form of organism and it is liable to growth and decay. The Prāna portion appears as motion (क्रिया) which nourishes or supports the former. It is by कार्यांश् or matter that the करणांश्—motion or energy lies concealed’.]

[“The कार्यांश् is its exterior and करणांश् interior.”]

The change from a diffused, imperceptible state to a concentrated, perceptible state is dissipation of motion and concomitant integration of matter †. The loss of energy or motion is accompanied by a gain in the volume of matter. When the loss of insensible motion—we call heat, light, sound—proceeds, the particles of diffused matter becoming more and more concentrated will be followed by liquefaction—fluidity—तारत्वं, (अप्—जल), and eventually by solidification—hardness—(काठिन्य—पृथिवी).

As there is radiation of heat and light (तेजः) into space, there is dissipation of motion (वायु) therein. And it is followed by concentration of its

* cf. “उत्पत्तिप्रलयात्मके इह नामरूपे” (डॉ भा० 2. 1. 20).

† Herbert Spencer's *First Principles*.

concomitant matter in the form of liquefaction (जल);—for the Veda instructs—

“वातस्य सर्गः अभवत् सरौमति (अग्नेः)”—ऋग्वेद, 7. 1. 34. 11.

“वायुनस्य वायुपूर्वकलात्” (वा० भा०, 4. 3. 1).

[“When the Fire speeds on, the वायु is implicated therein”.]

[“All movement is preceded by वायु or vibration.”]

Then—

“अग्नेरापः” and—

“अपां यः शरः स समहन्त्यत, सा पृथिवी समभवत्” (ह० भा०,)

[i. e. “The radiation of heat and light is followed by liquefaction (अप् or तारत्य)”]

* and—

[“What constitutes the essential substance of water became integrated and the result was solidification—(पृथिवी, काठिन्य)”.]

We thus find the manifestation of sound (शब्द) and heat and light (तेजः)—on the part of *motion*; and consequent appearance of liquefaction (जल) and eventual solidification (पृथिवी) on the part of its concomitant matter. About आकाश or space, the *Aitareya-Aranyaka* says—

“आवपनभौकाशः, प्राणः इवतेऽविन्”

[i. e. “It is the space into which the Prāna-vibration is interwoven”.] .

The Upanishad also similarly describes the space by saying it as—

“वायुर् खम्” *

[i. e. “the space containing वायु (vibration) can be said to be qualified by it”.]

It is in this way that from the करणांश and the कार्यांश respectively, of the Prāna-vija,—the five

* “वायुदेरेव शब्दवस्तुसम्भवात् लिम् आकाशेन ?—इति अतिप्रसङ्गात्, यतः सुतलात् वायुदिकारबत्तेन आकाशवत् आगन्तुकत्वेन &c. &c.”—रव० प्र०, 1. 1. 5.

elements have come out; i.e. from the करणांश (Energy or motion), the sound (नाद, सर्व), heat and light (तेजः) come out; from the कार्यांश (Matter), the liquefaction (अप्) and solidification (पृथिवी) come out. Space (आकाश) is the container of all these.

This also holds good in the case of animal organisms. It is the Prāna which builds up the body in the mother's womb and distributes the sense-organs and its other parts. In the Protoplasmic cell, the fertilised ovum does not petrify (ब्र० स० भा०, 2. 4. 8.) as the Prāna manifested first within it and exerts its activity. It is this energy which acted on by the cosmic and physical environment gradually unfolds the sense-organs and the entire apparatus.—

“प्रथमो इत्तिलाभः प्राणस्य चचुरादिभ्यः...गर्भे पुष्टिं प्राणः”

(ब० भा०, 6. 1, 1).

“कार्य-करणानामात्मा प्राणः.....चङ्गानां रसः”

(ब० भा०, 1. 3. 19 & 8).

[“It is Prāna which first manifests itself in the ovum in the womb of mother and it gradually builds up the sense-organs and owing to its presence and activity the ovum does not petrify”.]

[“Prāna is the essence of both the करणांश and कार्यांश.....it is the essence of the limbs of the child's body in the mother's womb.”]

The phenomena of growth, circulation of sap and blood, nutrition, arrangement of cells, unfolding of the structure of the foetus—are due to the agency of Prāna. Even the power to heal injured organs by the growth of flesh (“देहं प्राणः शस्त्रादिहिंसितं पुनर्मी-सेन आपूरयति” —ब० भा० 5. 13. 4.) is due to the activity of this Prāna. It maintains (देहेन्द्रिय-रक्षा) and nourishes (देहेन्द्रिय-पुष्टि—ब० भा० 2. 4. 11.) the animal life

—“यावदस्मिन् देहे प्राणो वस्ति, तावदायुः—ब्र० भा० 1. 1. 29.

As from this Prāna, both cognitive and active powers within the organism are produced—this energy is termed in the Sruti as cognitive and active—‘ज्ञानक्रियाशक्तिमत् or वोधावोधावक’ (कठ० भा०). It is called the collective प्राण, because it possesses power of action ; and हिरण्यगर्भ, because it possesses power of cognition ;—or it may be described as—

“अथवा ज्ञानक्रियाशक्तिमत्-समष्टिप्राणेन्द्रिय-

समुदायाभक् समष्टिलिङ्गशरीरं” (रामतीर्थ).

[i. e. “The *collective* subtle body consisting of the aggregate of all the vital airs and organs, possessing all cognitive and active powers in the form of Buddhi, Manas and Prāna.”]

The Prāna within the body is the modification of the *Sutra* (सूत्र)—“मुख्यप्राणोऽपि वायोर्वाह्यस्य सूत्राभ्यरूपस्य विकारः” (रा० ती० in Ved, Sára). It is called *Antahkarana* when emphasis is laid on the cognitive powers, and the same is called Prāna when emphasis is laid on the active powers. In this way—Buddhi (बुद्धि) stands for cognitive power, Manas (मनः) for desire or feeling and Prāna for active power or willing ;—and all these are but the वृत्तिःs or modifications of this same Prāna or Sūtra. *

* Here it will be instructive to bear in mind what विज्ञान-मित्र has explained about this Prāna—“महतत्त्वं हि एकमेव प्रकृतेः—(i. e. अव्याकृतात्) उत्पद्यमानं, ज्ञान-क्रियाशक्तिभ्यां बुद्धि-प्राणशब्दाभ्यामभिलक्ष्यते इति श्रुतिषु अवधारितं”। “यो वै प्राणः स प्रज्ञा, या प्रज्ञा सा प्राणः इत्यादि श्रुतिषु च। अतएव महतत्त्वस्टेः पृथक् प्राणस्तिः श्रुतिषु प्रायशो न श्रूयते.....वद्यपि प्राणान्: वरचयोरप्येकव्यक्तिलक्ष्यते, तथापि क्रियाशक्तिरवान्तरभेदाः पञ्च, ज्ञानशक्तिरवान्तरभेदाख्य एवार्थः” (वि० भि० in ब्र० सू० भा०, 2. 4, 11—12). It was the Prakriti (or the Mâyá or Avyakta Prāna) which appeared first as महतत्त्व (or Sūtra) and this is called as बुद्धि (अनःकरण) or प्राण—with reference to its cognitive and active powers exhibited

In the Samvarga-vidyā (संवर्गविद्या) it is stated that the activities of the external objects—the sun, the moon, the light, the heat &c. derive their respective functions from the Prāna, and that when their respective activities cease, they merge and disappear undivided (अविभक्तरूपेण) in the Prāna. The different functions of several internal sense-organs also merge during sleep in this Prāna within us and when we awake it is this Prāna which sends forth these organic activities again to their respective objects. It is not a resultant of the operations of all the forces in the organism, as the Sāṅkhyas hold, but a separate Energy which is at the root of all kinds of activities going on in the creation. It is this Prāna which has brought the finite selves and all finite existences into relation ; it is the common medium in which they interact and out of which their organisms differentiate—

“परस्परोपकार्योपकारकभूतं जगत् सर्वे पृथिव्यादि । यच्च लोके परस्परोपकार्योपकारकभूतं, तत् एककारकपूर्वकं ‘एकसामान्यात्मकं’ (Common medium), एकप्रत्ययच्च दृष्टम्” (ह० मा०, 2. 5. 2).

“भूतानां श्रीरारम्भकल्पे न उपकारात् ‘मधुत्वं’ । तद्वर्त्तगतानां तेजोमयादीना करकल्पे न उपकारात् ‘मधुत्वं’ (2. 5. 5)”.

“[There is reciprocal sympathetic interaction among the elements of the world. And this reciprocal action of the elements presupposes *unity* of some kind ; they belong to a whole—a *common medium*—in which the elements interact, from which source they come and in which they disappear.”]

by it. Both the वृद्धि and प्राप्ति—constitute *one* principle. Though *one* in substance, it is modified into 4 *cognitive* acts and 5 *active* or *vital* powers.

"The external elements help in building up the organism ; and the organs—the result of *Tejas* &c.—act upon the elements ;—"

i. e. "Between the inorganic and organic world, a constant interaction goes on, and elements from the external world are absorbed and are made to function as constituents in the life of living beings. This presupposes adaptation and sympathy".

But this whole or the principle of unity continuously present in and differentiating and determining all the elements of the world has its source or *final ground* in a transcendent Reality. We have pointed out previously that the characteristic of the world (or the common medium of *Prāna*) is self-transcendence. This is, as stated above, due to the transcendent element behind the world which is its ultimate ground. That the transcendent Supreme Self is the Director (प्रेरक) of the activities of the *Prāna* has been beautifully described in Sankara's *Sata-Sloki* (शतस्लोकी) thus—

"व्यापारं देहसंख्याः...प्राणः सर्वे निद्राणामधिपतिरनिश्चिन्तयः...यस्त्रिदधनस्त्रित्या कुरुते...प्राणस्त्रित्या एवः" (89)

["The *Prāna*, residing in each body.....master of all the senses, incessantly carries on all the activities.....by a *Power* which belongs undoubtedly to the Self that is pure consciousness ;—it is the life *behind* all life (प्राणस्त्रित्या एवः)"].

Again—

"हच्छेदे कुठारः प्रभवति वदपि, प्राणि-नोद्यत्तथापि ।

सातन्ना नश्वरेऽधिन् न हि सत्तु घटते, 'प्रेरकोऽस्त्रित्यरात्मा'" ॥ (84)

["Although the axe is able to fell a tree, it is nevertheless wielded by a *living* being ;.....Yet the axe cannot do it *independently* ; it is *impelled thereto* by the inner Self."]

Sankara in his commentary on the following Stanza of the *Gitā*—

“मयाध्यचेष्ट प्रकृतिः स्थृते सच्चराचरं ।

हेतुनानेन कौन्ते य जगद्विपरिवर्तते” ॥ (गी०, ९. १०).

thus explains—

“द्विग्नात्मस्वरूपेण अविक्षियात्मना ‘अध्यचेष्ट’ जगत्...व्यक्ताव्यक्तात्मक... विपरिवर्तते सर्वासु अवस्थासु” ।—

[“Because ‘I’ am the witness, I preside ; this Universe comprising the manifested and the unmanifested moves on in all stages”.]

Here Anandagiri—“कार्यवत् कारणस्यापि साक्षाधीना प्रवृत्तिरिति ‘अव्यक्तत्वं’माह”—

[i. e. “The term ‘Avyakta’ has been employed to show that not only the modifications of nāma-rūpas at present perceived, but also the *Causal seed* of this world were impelled or *moved to action* because ‘I’ presided”.]

Then Sankara adds—

“सर्वासु अवस्थासु ‘द्विग्न-कर्मलापत्ति’निमित्ता हि जगतः प्रवृत्तिः— ‘अहमिदं भोव्ये’, ‘एतदर्थमहमिदं करिष्यामि’...इत्यादा अवगतिनिष्ठा ‘अवगत्यवसाना’ एव” ।—

That is to say—

[“All activities of the world arise by way of *forming an object* of consciousness”, i. e. all activities have their value only in the fact that they may be *used* by the *Drishi* (द्विग्न)—the rational ‘I’ for his own purpose, that they may be *utilised* for his own end ; that they may prove *useful* to him (कर्मलापत्ति or उपकार). Otherwise, all these movements and actions (प्रवृत्ति) will lose their value, and thus the realisation of *Drishi* (द्विग्न) is its *final end*—its अवसान, its पर्यन्त’].

Elsewhere he has brought this important fact in a slightly different way, thus—

* cf. “प्रेरयिता हि असौ भोग्य-भोक्त्रोः”—म० भा०, १. १. १.

“ब्रह्मसिद्धं हि आत्मनि, स्वार्थाः सर्वाः प्रहृत्यः व्यर्थाः प्रसन्नेतरन्...दःखं दःखार्थमेव सुखं सुखार्थे”—

[“If no *Atma* is present behind these activities and movements, they would prove useless ; for, in that case the activities would be for their own sake ;—as pain exists for pain, pleasure exists for the sake of pleasure ; but this is quite absurd”].

“नहि चन्दनकर्षककृते दुःखे चन्दनकर्षकार्थे.....अतः तदिद्वातुर्मम चन्दनादिकृतोऽर्थः, अहं हि ततोऽन्यः” (उप० सा० गदांश) ।

[“The pain produced by a thorn cannot be for the sake of the *thorn itself* ; which is non-sense. It must be *for me* who feels the pain, and ‘I’ am distinct from the thorn as well as from the pain.”]

These remarks are important. They show that the intelligent Self (चेतन) has his own *purpose* of being in himself and his purpose is realised in these activities, and it is he who utilises these *actions* for his own *use* in which lies the value of these actions.

From all these discussions the fact stands out very clear before us that urged on by the Infinite within, the Prāna or the world is constantly moving towards the realisation of an *End* and this End is the transcendental Brahma itself. For this, the finite world ever keeps on transcending its finitude until it will reach its own End. The world is a sort of self-working system with Prāna—the vital principle, for its maintenance. It is composed of several members among whom functions are distributed, so that each member with the co-operation with other members exercises its own function in the place allotted to each, and the unity of the whole system is maintained by the vital principle—Prāna. We would quote the whole passage here—

“तथिन् आत्मतत्त्वे सति नित्यस्तैतन्यस्तमावे...मातरिश्वा वायुः (प्राणः) सर्वग्राणमृतक्रियामको, यदात्यायि कार्य-करणजातानि यथिन् श्रीतानि प्रोतानि च, यत् सूक्ष्म-ज्ञकं, सर्वस्य जगतो विधारयित, स मातरिश्वा...प्राणिनां च द्वात्यव्याप्तिनि अस्यादित्यपञ्च व्यादीनां व्यवन-दहनाभि-वर्षणादित्यक्षणानि दधाति ‘विभजति’ । “सर्वा हि कार्य-करण-विक्रिया नित्यस्तैतन्यात्मस्तरुपे सर्वास्यदभूते सर्वे व भवति” ।—ईशा० भा०, 4.

[“It is because the Atmā whose nature is eternal intelligence is constantly present (behind), it has become possible for the Mātariswā *—the Prāna which is the essence of all activities of those who possess life and in which, as the substratum, all the material and psychical elements are woven as warp and woof, and which under the designation ‘Sutra’ † sustains the whole world,—to allot and to distribute various functions of burning, lighting and raining to the respective objects viz, the fire, the sun and the clouds and to allot various functions to the living beings also”. “All the physical and psychical activities (of the world) are maintained, because there exists behind them the Atmā whose nature is eternal intelligence and which is the ultimate ground of all”.]

It is for this reason that the Prāna is called as an instrument of the Self for the accomplishment of all purposes or ends in—

“प्राणो राजमन्त्रिवत् सर्वार्थकरणभूतः, न खतत्वः” (ब० स० भा०, 2. 4. 10).

[“The Prāna is not an independent principle, it is an instrument which the Self employs for the realisation of all its Purposes or Ends (अर्थ) as a minister is employed by a king.”]

—0—

* मातरि अन्तरीक्षे वसिति—इति ।

† It is “Sutra”—because like a piece of thread it passes through all the elements of the universe and binds them all.

VII

The Vedantic Prāna : ITS OBJECTIVITY.

Part III.

—:o:—

The Prāna is identified with the Ajnāna (अज्ञान) or Avidyā, and hence Ajnāna in Vedānta is not a mere *Subjective* notion.—

(4) We have found that the term Māyā is used in Vedānta with regard to the world, both in its undeveloped and developed conditions. But there is another term Avidyā or Ajnāna (false knowledge) which is often employed in this connection. But this has, unfortunately, led to a serious misconception. There are people who regard the world to be due to our Ajnāna—a subjective idea of the individual Soul.

A distinction is to be made between the Individual sense of Avidyā and the cosmic sense of Avidyā. The individual Avidyā or Ajnāna is what Sankara has called as fundamental *Adhyāsa* (अध्यास), under whose influence we superimpose the world of nāma-rūpa on Brahma, and Brahma becoming thus *concealed* from our view, we look upon the world of nāma-rūpa as a Self-sufficient, separate (अन्य, स्वतंत्र) and independent entity. As Sankara has observed—“नाम-रूपोपाधिदृष्टिरेव भवति स्वाभाविकी” (Vide : दृ० भा०,



3.5.1). But *Avidyā* has got another sense in *Vedānta*. It is used in the sense of आवरण i. e. self-concealment or self-limitation of *Brahma*. The Supreme Self has partially concealed Himself by creating or manifesting the world of *nāma-rūpa*, as the *Upanishad* declares—“देवः एकः स्वमातृणोत् तनुभिः प्रधानजैः” (Vide. श्लोक 6. 10),—and *Sankara* explains—“नाम-रूप-कर्मभिः आवानमातृतवान्” (Vide. श्लोक 6. 10); i. e. “by names and forms and actions the Self covered Himself.” It is the ‘cosmic *Avidyā*’ and it is equivalent to *Māyā* (माया) or the *Frāna* (प्राण) described in Lecture V.

Now, take the following passages—

(1) “ईश्वरस्य आत्मभूते इव ‘चविद्या-कल्पिते’ नामरूपे संसार-प्रपञ्चशीलभूते...मायाशक्तिः प्रकृतिरिति...चभिलक्ष्यते ता या ‘मन्यः’ * सर्वज्ञ ईश्वरः।” (ठ० भा० 2. 1. 14).

[“The names and forms are constructed or produced (कल्पित, कृत) by *Avidyā*. They are, as it were, the self or nature of *Iswara*...are called *Māyā-sakti* or *Prakriti*...*Iswara* is distinct from these names and forms.”]

(2) “...‘चविद्यालिका’हि सा वौजशक्तिरव्यक्तशब्दनिर्देशा परमेश्वरा-शया मायामयी” (ब० स० भा०, 2. 2. 8.).

[“The seed-potency (vija-sakti) of the world whose self or essence is *Avidyā*, is indicated by the term *Avyakta* (unevolved) and its substratum is the Supreme *Iswara*.”]

In the two passages quoted above, *Avidyā* cannot be taken as the ‘Individual *Avidyā*'; for, the *Avidyā* inherent in an individual Soul cannot be held to produce *nāma-rūpa*, cannot be the cause of the whole material world including our body, sense-organs etc. Here, *avidyā* must denote the ‘cosmic’

* Also cf. “नामरूपाभ्यामीत्वान्वित्वाभ्युपगमत्”...“चतुर्पञ्चप्रलयात्मके हि नामरूपे, तदित्वच्छब्द ब्रह्म” (ठ० भा०, 2. 1. 20).

avidyā or Māyā which is the cause of the material world.

The term avidyā has, thus, two different uses in the Sankara-bhāṣya. The 'individual avidyā' is what Sankara has called as 'fundamental Adhyāsa' under whose influence we superimpose the differences of the world of nāma-rūpa on Brahma. But avidyā has also been used in the sense of what may be called 'cosmic' avidyā or Māyā or Prakṛiti, as we have stated above. The former is false and may be destroyed by Vidyā (true knowledge); but the latter is not so. The Vidyā or true knowledge annihilates the avidyā or the ignorance of an individual and sublates for him the world imposed on, or identified with, Brahma—

“विद्याध्यस्तः ब्रह्मणि एकस्त्रिभ्यं प्रपञ्चः विद्यया प्रविलाप्यते”

(ब्र० भा०, 3. 2. 21.)

But this Vidyā is quite powerless with regard to the 'cosmic avidyā' which is the causal seed of the world of nāma-rūpa, which latter *continues to subsist* after the Mukti of the Jiva or the individual Soul. *

This distinction in use between the 'individual avidyā' and the 'cosmic avidyā' or Māyā shows conclusively that the world born of the latter is not a mere *Subjective appearance*. The world does

* In a letter addressed to the author, Dr. H. Jacobi of the university of Bonn, Germany has rightly pointed out this distinction of cosmic and individual Avidya, but he has drawn from it a conclusion entirely different from the conclusion reached here.

not vanish into nothingness the moment the individual Soul attains Mukti. All that is involved in the attainment of Mukti is the displacement of the *false outlook* (अविद्याध्वस्त्) by the true one, and not the annihilation of the world. The final realisation of Bāmadeva who declared his inner conviction by saying—“अहं मनुरभवं स्त्वर्यस्मि” &c. &c. does not show that *Manu*, *Suryya* &c. disappeared from the world. But since the world is not due to *our individual avidyā*, its only *locus* is Brahma ;—the false error of ‘independent being’ of the world—what may be called the ‘fundamental Adhyāsa’—this alone disappears in the *Mukti* and not the world itself.

Here, in the quotation of the passage marked (1), the world of नामरूप is described as आबभूत of Iswara ; but Iswara is described different from, distinguished from, and independent of, the world of *nāma-rūpas*—“ताभ्यामन्यः सर्वज्ञ देख्वरः ।” This part of the commentary clearly shows that the world of names and forms cannot be our subjective construction. What does our mental construction really signify ? It means that *in the place of* the Supreme Self our mind and our senses have constructed a world of *nāma-rūpa*, that there does not appear to us the Supreme Self at all, that it is completely concealed by the distorted view which has taken possession of us, that the Supreme Self is *entirely reduced* to the world of names and forms. Such is the influence of our ‘individual avidyā’ or false knowledge. Everywhere, before us and behind us, only the differences of *nāma-rūpas*

appear and Brahma becomes concealed from our view. The world of *nāma-rūpa* is thus viewed by us as something separate (स्वतन्त्र), self-existent, self-sufficient, independent entirely ("नामरूपोपाधिदृशरेव भवति स्वाभाविकौ")! But it is not a real view. The world is not really the construction of our mind. There is the Supreme Brahma who *underlies* the differences of *nāma-rūpa*, without being affected by them.* The differences of *nāma-rūpa* cannot really conceal Brahma. These are to be taken as the manifestation or expression of His nature and they cannot, therefore, be taken as something different (अन्य), as some self-existent, self-sufficient entity †. Brahma is distinct from them, since they cannot be taken as a *complete* expression of His nature. He stands beyond the world of *nāma-rūpa*; He transcends it, yet he is immanent in it. This is the significance of the sentence—“ताभ्यामन्यः सर्वज्ञ ईश्वरः”! If the world of *nāma-rūpa* were simply the *mental construction* of the finite Self, no *distinction* in that case could be made between Brahma and the world. The fact is, while it is neces-

* *Maya* in Vedānta is to be looked upon as *ābarana* (Individual sense) and *Vikshepa* (cosmic sense); i. e. both as concealment and projection. In Mukti of *jiva*, the former only disappears, while the latter remains.

“आवरण-विचेपशक्तिविशिष्ट 'मन्त्रानं'—कूटस्तस नगनकारणलोपाधिः”—रा० तौर्यं
in वे० सा० ।

† “उत्पत्त्यादिशुतीनामैकात्मग्रावगमपरत्वात्... न बासां निराकाङ्क्षप्रतिपादमसामर्थ्य-
मति” (बा० भा० 4. 3. 14).

cf. रामतौर्य in the *Vedanta-Sara*—“आत्मशक्तिवेन ततः पार्थमर्दशीनात्
... पृष्ठक्षस्ताऽवोगाद्” ।

sary to *distinguish* the world from God, it is equally necessary to distinguish it from illusion or *Subjective phantasm*.

(a) Rāmatirtha's view on *Ajnāna* (ignorance)—

In commenting on the celebrated Vedānta-Sāra, Rama-tirtha, that most learned interpreter of Saṅkara has established the important position that *Ajnāna* (अज्ञान) must not be understood in the sense of subjective notion—of an individual Soul. What he says, I shall quote here—

“मिथ्याज्ञानजन्यसंखारः अज्ञानं, असत्प्रकाशनशक्तिले न अविद्या—इति
मतद्वयं निरस्ति”।

[“Two doctrines about the *Ajnāna* are to be rejected ; viz. that *Ajnāna* or ignorance is an *impression derived from false cognition*, and that it is non-existent (i. e. something merely negative)”].

[“The author”, says Ramatirtha, “now rejects the alternative that ignorance (अज्ञान) is an erroneous cognition and a *quality of the Soul*”].

His argument is stated below—

“सत्त्व-रज-समोलच्छास्त्रयो गुणाः, कारणमव्याकृतात्मकम् ‘अज्ञानं’ तिष्येव
विगुणात्मकं। तथाच, गुणसंग्रहवत्त्वानुपत्ते न मिथ्याज्ञानम्—‘अज्ञानं’मित्यर्थः।”

[“By reason of the three constituent elements—*Satwa*, *Rajas* and *Tamas*—in the products, the cause—*Ajnāna*—also is composed of these three constituents. Since, therefore, a quality cannot possess qualities, the erroneous cognition which is a *quality of the Soul* cannot be ignorance (i. e. *Ajnāna*) ; for, it possesses the three constituent elements (i. e. *objective* and not a *quality of the Soul*)”]

Thus, refuting the opinion that *Ajnāna* is a subjective quality of the mind, he now goes on to show that it is positive (भावरूप) and not mere negation ; thus—

“ज्ञानाभावोऽज्ञानमिति मतं निरस्ति” ।

[i. e. “He refuses the view that ignorance is mere *absence of knowledge*”].

Then giving reasons in favour of the *positive* character of Ajnāna, he establishes the fact that it is a sort of relative entity and thus *concludes*—

“देवस्य स्वयंप्रकाशस्य आत्मनः शक्तिमत्-परतत्वां स्वगुणेः सत्त्वादिभिः निरूप-
माविहितां... अपश्चन्... वद्धाणो स्वप्रकाशत्वे न ‘अस्ति’ ‘प्रकाशते’ इति, तदिपरीत-
व्यवहारस्य आत्मनि ‘आवरण’ भूतरेण अनुपपत्तिः”

That is to say—

[“They beheld the *power* (शक्ति) of *Atma* self-illuminant, subject to its possessor, embraced by three constituent—satwa—rajas—tamasunless the Soul were enveloped (आडत), there could not exist the practical assurance—‘It is not’, ‘It shines not’—contradictory to another assurance—‘It is’, ‘It shines’—in the constant self-illumination of the Supreme Spirit” (Gough’s translation)].

This ‘आवरण’ or अज्ञान is explained as तमः with a slight admixture of रजः and सत्त्वः.

(b) Sankara’s own view on *Ajnāna*—

Now, I shall show that Sankara himself identified *Ajnāna* with the *Prāna-Sakti* in his *Māndukya-bhāṣya*. And this, I think, would be a conclusive proof about the *objectivity* of *Ajnāna*. In describing the condition of *Pralayā* (and the dreamless *susupta* state of the finite Self), we find the following observation in Sankara’s *Brahma-Sutra-bhāṣya* :—

“मिष्ठाज्ञानप्रतिवद्वा विभागशक्तिरनुभासते—अपीतावपि ; एतेन सुप्तानां
प्रवृत्तपत्तिप्रसङ्गः प्रत्यक्षः, सम्बन्धानेन मिष्ठाज्ञानस्य अपीदितवात्” (ब्र० स०
मा०, 2. 1. 9).

[“So in *Pralaya* (at the dissolution of the world) the presence of a *causal potency* of differences—with which the *Ajnāna*

or false notion is bound up—must be inferred. By this, the possibility for the re-appearance of those, who have already been released is precluded, since their 'false notion' or *Ajnana* (which binds to *samsāra* and causes difference) has been destroyed by true knowledge"].

But let us see how Sankara expresses himself in describing a *similar condition* in his *Māndukya-bhāsyā* :—

“वौजात्मकत्वाभ्युपगमात् सतः । जीवप्रसद—(सर्वपदार्थं जातस्य उपलब्धं—॥० गि०) —वौजात्मकत्वमपरित्यज्यैव प्राणशब्दत्वं सतः ।...निर्वैज्ञतयैव चेत्, सति प्रखीनानां सुषुप्ति-प्रलययोः पुनरुत्थानानुपपत्तिः सुकानाच्च पुनरुत्पत्तिप्रसङ्गः, वौजाभावाविशेषात्” (मा० गौड़-का० भाष्य, 1. 2 Karika).

[“We are to understand the term *Sat*. (सत्) as containing the *causal seed*. The term ‘sat’ denotes *prūna*, without leaving out the sense of its causal potentiality which is productive of all objects..... If we abandon the idea of this *causal seed*, then the possibility for the re-appearance of even those who have already been emancipated will arise, along with those not emancipated ; since no productive *causal seed* exists.”]

In comparing the two passages quoted above it would be seen, what Sankara described by the term *Ajnāna-Sakti* in the *Brahma-Sutra-bhāsyā*, is the same as what he called by the term प्राण-वौज—*Prāna-vija* (the causal seed of *Prāna*) in the *Māndukya-bhāsyā*. The *Ajnāna* or ignorance being bound up with the causal seed of *Prāna*, it is clearly an *objective matter* and not merely a *Subjective notion*. This वौज is the cosmic seed or the *Prāna-energy* of the *Sat*. Thus we find that according to Sankara the world cannot be a subjective notion of the mind of man. It is called *Ajnāna*, because it is the *other* i. e. opposite (विपरीत) of ज्ञान or the absolute Knowledge.

In this connection it would be instructive to mention what रामतीर्थ has said about this *Ajnāna* in his gloss on the वेदान्तसार—“समष्टग्रहान् मव्याकृतं, तदुपहितः ईश्वरः; तदुभयात्रयम् अनुपहितं मत्तरशब्दवाच्यं” चिक्षात्... अव्याकृतात् विलक्षणः तत्साक्षी चिह्नातुः”। We give here Gough's translation of this passage—

[“The *avyākrita* (the undifferentiated world) is the collective aggregate of *Ajnāna* ; what accompanies this *Avyākrita* (or the collective *Ajnāna*) is (called) *Iswara*. And the substratum of both (i. e. of the *Ajnāna* and God), viz, Pure Intelligence designated by the term *Akshara* is the witness of that which is undifferentiated (*Avyākrita*)”].

Here, I should like to call your attention to the concluding remarks of Sankara—

“सर्वोजलाभ्युपगमनेनैव सतः प्राणलब्धपदेशः, सर्वंशुतिषु च कारणलब्धपदेशः। ... नेति नेति च बीजवस्त्रापनयनेन च व्यपदेशः”।

[“In all *Srutis* wherever the word ‘Sat’ has been used, we are to take the existence of causal seed—*Prana* with it..... But where such terms as ‘neti’ ‘neti’ occur in *Sruti*, Brahma devoid of this causal seed is to be understood. That is to say, Brahma with the causal *Prana* existing *potentially* in it is to be called as सद्वज्ञ. It is this undifferentiated seed (बीज) which differentiated into the modifications of names and forms.”]

Sankara also adds further down there that—

“इतरान् सर्वं भावान् प्राणो बीजाभ्या जनयति” (6 Karika).

“वे तोऽश्वो ये तान् मुरुषः पृथक् सृजति चित्तय-भावविलक्षणान्”।

[“It is this causal seed of *Prana* which is the productive cause of all objects of the world”].

[“But the finite Souls have come out from the Absolute Spirit directly”].

We see from all these that the *Ajnāna* is not a Subjective idea, but an objective seed or matter

which is described by Rāmatirtha as "coloured by the potentiality of all effects" ("समस्तकार्यसंस्कारोप-रक्षितम्")!

(c) Ānanda-giri's view—

Anandagiri first of all raises the following very clear objection—

"ननु अनादनिर्बाच्य 'अज्ञानं' संसारस्य 'वौजभूतं' नास्तेव, मिथ्याज्ञान-
तत्स्वरूपाणामज्ञानशब्दवाच्यतात्"?

["If some one urges the objection that since the word *Ajnāna* means *false mental conception* and its impression, there does not exist *Ajnāna* as the beginningless *causal seed of the world*".]

Anticipating this objection, Anandagiri gives his own conclusion on the subject thus—

"अतः 'उपादानत्वे न' अज्ञान-सिद्धिः—

["Thus our conclusion is that—the beginningless *Ajnāna* is established as the *material cause* of the world and it is not a *subjective mental idea*" —Gloss on *Mandukya bhasya* 1. 6.]

That there is a *matter* which is *transformed* into the differences of the *nāma-rūpa* of the world is thus stated by Anandagiri in *another* place on another occasion—

"परिष्वामित्वात् तस्म 'परिष्वाम्युपादानं' वक्तव्यं"। तद वियदादैः परिष्वामित्व-
मङ्गीकृत्य अव्याकृतं 'परिष्वाम्युपादानं' मत्ति"।—

["As the world is always modified, it must have a *modifiable* material cause. Taking into consideration the fact that the Ether and others are always transformed from one state to another, we hold that there exists a transformable material cause of the world in the state of *Avyakta* (prior to its differentiations or transformations. "]

Another argument in favour of *Ajnāna* being the *matter of the world* is—

"ज्ञानदात्त 'वौजा'भावे ज्ञानानश्चप्रसङ्गः"

[i. e. "If the existence of a 'causal' seed which can be burnt by (the fire of) perfect knowledge is not admitted, all instructions about the perfect knowledge (विद्या) would become useless".]

In bringing this discussion about the Prāna to a close it may not be out of place to mention here an important fact in this connection. In some places in the commentaries of Sankara, we come across two kinds of *Nitya* (नित्य)—the one is called परिणामि-नित्य and the other कूटस्थ-नित्य। The *Parināmi-Nitya* is defined as that which while changing incessantly in its states retains a kind of continuous identity of being, as in the following passage—

"विकिष्यमात्मपि तत्-प्रत्ययानित्यनित्यं" (ब० भा०, 1. 4. 7).

["That is called नित्य which can be recognised as identical with itself through the successive changes of its states".]

But the *Kutastha-Nitya* is what stands beyond change, eternally existing without changing its nature. This is the Supreme Self—

"इत्य कूटस्थनित्यं सर्वविकिष्यारहितं निरवयवम्" (ब० भा०, 1. 1. 4).

["It is devoid of any change, without parts".]

In Sankara's commentary on the Chhāndogya Upanishad the remarks made by him about the Prāna leaves no doubt in our mind that he considered it as a *Parināmi Nitya*, and the Supreme Reality which constitutes the truth of the Prāna and stands beyond it as its ultimate Principle is the *Kutastha Nitya*.

Thus he describes the Prāna here—

"सर्वे क्रिया-कारक-फलभेदजातं प्राप्त एव ; त प्राप्ताद बहिमूत्रमस्ति"

(बा० भा०, 7. 15).

["It is Prāna consisting of all varieties of differences bound up in the relation of cause and effect which may be described as विकारावृत्तत्राणा, and outside of this Prāna nothing exists".]

The Prāna is not the ultimate reality, since all phenomenal changes take place within this Prāna, and to this Prāna "are fastened all differences, as the spokes are fastened to the nave (of a wheel)". But "there is a Spirit greater and higher than this Prāna", and "he who realises this Spirit is the true Ati-vādi (अतिवादी), not he who knows merely the nature of the Prāna".

VIII

Why is Māyā Called So ?

—:o:—

According to the Vedantic theory, no cause exhausts its nature in its effects or the changes which the former successively produces or undergoes. No effects can, either collectively or individually (समष्टि or व्यष्टिरूपेण) entirely manifest or express the nature of the cause ; or in other words, the cause cannot be resolved into its effects or the sum-total of the effects does not constitute the nature of the cause. The cause evolves the changes, it lives in each of its effects, it supports them, but cannot be identified with any of them. The cause, because it is universal, cannot be confined to any particular effect, but passes beyond it to other effects—

“न कारणस्य कार्यात्मकं” (ब० भा०—2. 1. 9.)

In its explanation, the author of the *Samkshepa-Sāriraka* points out that, as the universal cause is present in *other* particular effects also, any of the particular effects cannot restrict it to itself only—
“कार्यस्य परिच्छिन्नस्य, कार्यान्तरेष्वपि वर्त्तमानेन कारणवस्थे च सम्बन्धाभावात् ।”

The effects are, in fact, its modes of activity which but imperfectly and incompletely reveal or represent the nature of the cause.—

“अथ मन्यसे सुवेदेति ‘दत्त’मेवापि नूनं त्वं वेत्य ब्रह्मणो रूपं, यदस्त्वं यदस्त्वेषु” (कै० 2. I).

“न केवलमध्यात्मोपाधिपरिक्षिप्रस्य अस्य ब्रह्मणो रूपं त्वमन्यं वेद, यदस्य अधिदैवतोपाधिपरिक्षिप्रस्य रूपं देवेषु वेत्य त्वं तदपि नूनं दत्तमेव वेत्य” (भाष्म) ।

[“Whether in cosmic or psychic objects, the manifestations of Brahma are all limited. These objects, therefore, represent the nature of Brahma very inadequately. Brahma cannot be known in its *full form* in any of these particular manifestations.”]

The cause, therefore, cannot be the sum-total of its effects, but something *more*.

When the changes appear *in* the cause ; they are sustained by it, and they ultimately merge in it.

The causal Reality is thus the bond of unity of its effects and is distinguished (अन्य) from them—

“‘अविभक्त’ विभक्तेषु, विभक्तमिव च स्थितं” (गौ०, 13. 16).

“यदा भूतपृथग्भाव‘मेकस्य’मनुपश्यति” (13. 30).

[“It is *undivided* in different bodies, still it appears to be different in different bodies”.]

[“All the various classes of beings abide or are centred in the One—in the Self”.]

In fact, the effects or the changes are but its reactions produced in the causal ‘Reality in consequence of its relation (संसर्ग) with the external environment.—

“भूतमावासं सर्गस्तु अस्य भवति”

“सं सर्गाभावे च तत्-कृतस्य विशेषविज्ञानस्य अभावात्”

(ब्र० स० भा० 1. 4. 22).

“उपाधि-सम्पर्क-जनित-प्रवृत्त्यमान- (Aroused)-विशेषात्मानः”

(ब० भा०, 2. 1. 20).

["It (Self) comes into relation with the external elements".]

["In the absence of its *relation* with the external objects, it cannot have its particular state stimulated by them in it".]

["Its particular states or activities are excited or stimulated in it in consequence of its connection with the things which set a limit to it".]

We find thus that no actions can be produced in an object in the absence of an operative cause (कारक); for, it is the operative cause which stimulates particular activities in an object.

Now, Sankara informs us that what is produced by an operative or stimulating cause (कारक) cannot be the *real nature* or the essence of a thing; these are its modifications or predicates (विशेष); and these predicates are the effects of the thing, and these are changeable.—

"न हि कारकादेवं वस्तुनस्त्वत् । सतो विशेषः कारकापेतः, विशेषस्तु विकिया" ; (तै० २. ९.)

And—

"विषयादिसाधन-सम्बन्धवशात्...पनवस्तिः सम्पद्यते" (तै० भा०, २. ८).

The relation between the cause or the nature of a thing and its effects is this :—The effects produced are all व्यावृत्त or mutually exclusive of one another, but the cause remains identical with itself—पनुगत—behind each of these effects which it permeates or includes within itself.

"सम्बासे व अवस्थासु प्रत्यभिज्ञावसेन अन्वयविच्छेददर्थंनात्"

(ब० भा०, २. २. २२.)

["In and through its changing series of states, the real cause without break, runs on connected with each state, whose identity is easily recognised".]

It is the cause or the real nature of the thing which pervades its states or qualities which are its predicates ; and these predicates which we call effects fall far short of, and are incomplete expressions of, the real *Swarūpa* of the thing. Take the following passage—

“अत्मो हि असौ खेन वस्तुरूपेण गृह्णमाणः ।
अस्मिन् हि प्राणाद्युपाधिकृताः ‘विशेषाः’ प्राणादिकर्म्मज-
नामाभिधेयाः... एतानि कर्म्मनामानि न अत्मामवस्तु-
वदोक्तानि” (बृ० भा०, १. ४. ७.)—

“In its essential nature, the Self or the Cause is complete. But certain particular activities are produced in it in consequence of its relation with the conditions or limitations (उपाधि) of Prāna and others. But these particular activities by which we generally designate it cannot express the *full* nature of the Self”. Those who restrict the infinite Atmā to any of its activities or predicates—which are its incomplete expressions—and think them to be the real and complete nature of the Self do not know what the Atmā really is. But we usually, in this way, take the world of nāma-rūpas as the complete manifestation of God’s nature. But this is wrong. It is done by us under the influence of Māyā.

We shall now proceed to collect the passages where and how Sankara has found occasion for declaring the unreality (मायामयत्व) of the world of Nāma-rūpas—

(1) “दृष्ट-नष्ट-स्वरूपत्वात्...स्वरूपेण अनुपात्यत्वात्”

(बृ० भा०, २. १. १४).

We have seen generally that the effects or the Nāma-rūpas cannot be independent entities ; for, they cannot appear separated or divided from their cause. The names and forms are the modifications or transformations of the causal reality. These modifications we call as effects. The modifications or changes are the characteristics (स्वभाव or स्वरूप) of all Nāma-rūpas (Vide : ब्र० सू० भा०, 2. 3. 7). But these modifications are perpetually changing. They have no independent and self-sufficient Swarūpa—स्वरूपेण अनुपास्यत्वात्। The names and forms are seen one moment and vanish in the next ; they are, therefore, perishable, not constant (अनित्य)*. Sankara declares these characteristics of the changing Nāma-rūpas as—हृष्ट-नष्ट-स्वरूप। Elsewhere he characterises them as—“कदलौस्तभवदसारं।” What persists in these *Vikāras*, what is constant behind these modifications is the *being* of the causal reality, which finds its expression in them ; and these forms are not to be perceived *apart* from the being of the causal reality—“व्यतिरिक्त अभावः।” But as the being of the causal reality lies *hidden* from our view, we take these modifications of Nāma-rūpas, these *vikāras*, as self-sufficient entities. We forget that the *vikāras* cannot be self-sufficient ‘things’—“न हि ‘वसुहत्तेन’ विकारो नाम कस्तिदस्ति” (ब्र० भा० 2.1.14). Looked in this way, separated from the underlying, hidden, causal reality,—the modifications of changing Nāma-rūpas must be unreal, false.

* “प्रतिष्ठापनमध्यं साम्...कदलौगर्भवदसारान्”—सु० भा०, 1. 2. 12.

(2) “मायामात्रमेतत्...यत् परमात्मनः...अवस्थात्रयात्मना
अवभासनम्, रज्वा इव सर्पदिभावेन”

(ब्र० सू० भा०, 2. 1. 9).

Under the influence of *Avidyā*, we reduce the underlying Reality into its three states—*सृष्टि-स्थिति-लय*—in which it appears. Or, we entirely reduce the underlying individual Self into its three successive states, namely—waking, dreaming and dreamless slumbering states—which it undergoes daily. We forget the independent existence of the underlying Self which, without being affected by them accompanies these states. By ignoring or forgetting the Reality of the ever-present, underlying, hidden Brahma of which the process of the world of *nāma-rūpas* is a gradual manifestation or appearance, and by severing the connection of the world with the underlying Brahma, we always come to exclusively occupy ourselves with the continuous process (*परिणामि-नित्य*) merely, imagining a kind of causal relation among the changing antecedents and consequents (*क्रिया-फलात्मकः*) among them; or a relation of means and ends (*साध्य-साधनतत्त्वः*). But it is a law of phenomenal or scientific causality—here the cause is *external* to the effect. In this way, forgetting the real cause which lies deeper down, we fix our look upon these changing *nāma-rūpas* alone and call some *nāma-rūpas* as the cause and some others following the former as its effect. But the modifications or *Vikāras* when thus severed from their connection with the underlying Self and looked upon as something having independ-

ent reality, cannot be real in themselves; we erroneously call that to be real which is unreal.

“आत्मस्वरूपात् ‘अन्यत्’... ‘वस्तु न तरं’... खप्र-माया-मरीच्युदकवदसारम्”

(ड० भा०, 3. 5. 1).

“सतो‘अन्यते’ अन्यतत्वम्” (का० भा०, 6. 3. 2).

[“The nāma-rūpas, when *separated* from the Atmā and regarded as something self-sufficient and as an independent entity (वस्तु न तर), as something quite another (अन्य) from the Atmā,—become as unessential as a dream, as an illusion, as the appearance of water on the shining surface of a desert”.]

[“When looked upon as something quite *other* than the *Sat* (i. e. the underlying Reality), the Vikāras become false”.]

Thus, under the influence of our Avidyā, we take the effects separated from, outside of, the causal reality underlying them and working among them,—as something *other* (अन्य). Sankara would call it a wrong view. This view arises either by separating Brahma altogether from the world of Nāma-rūpas as an unkowable and unknown something (as has been done by Herbert Spencer), or by entirely reducing the nature of the cause (Brahma) to the nāma-rūpas, taking the latter as all in all and ignoring the separate life of the underlying Brahma, altogether (as the Pantheists of the types of the Vrittikāra do);—this is reducing the cause to the effects, against which Sankara has raised his warning voice ; thus—

“न कारणस्त कार्यात्मतः (अन्यते इपि कार्य-कारणयोः)”—ब्र० स० भा०, 2. 1. 9.

(3) “ब्रह्मरूपाविशेषेऽपि, इतरेतरव्यभिचारात् असत्यत्वं....

सर्वत्र अव्यभिचारात् ब्रह्मरूपस्य सत्यत्वं ।”

(मा० भा० ७).

["The changing states (of consciousness) are always variable, liable to perpetual transformations—one state continuously supplanting the other state—but what invariably runs through them all is constant. The variability is the mark of their unreality and persistence is the mark of reality."]

Consciousness is present in *each state* (of our consciousness), because consciousness is common to all its states. One state excludes the other, but none of the states can exclude consciousness which is present in each of these states. Thus the states being variable are unreal ; but consciousness is constant and is therefore real.

Compare in this connection the remark—“अन्यथा-भवत्यपि ज्ञातव्ये, न ज्ञातुरन्यथाभावोऽपि, वत्त्वं मानस्वभावत्वात्” (ब० भा०, 2. 3. 7).

We find the following observation elsewhere—

“सर्वत्र हे बुद्धी सर्वे रूपताम्बेते समानाधिकरणे ;—सन् घटः, सन् पट इत्यादि । तयोर्घटादिद्विज्ञवं भिन्नरति, न तु सहजिः” (गी० भा०, 2. 16).

[“Every fact of experience involves two-fold consciousness (द्विजि)—the consciousness of the real (सत्—Universal) and the consciousness of the unreal (असत्—particulars). Now, that is said to be real of which our consciousness never fails ; and that to be unreal of which our consciousness fails” .]

Hence, what is fleeting must be unreal, and what is constant must be real.

In this connection, I would draw your attention to the following definition of unreality—

“यदिष्या द्विज्ञवं भिन्नरति तत्—‘असत्’ (गी० भा० 2. 16).

Also—

“यद्युपेष्य यत्रिष्यितं तद् यं व्यभिचरत्—‘अनृतमित्याच्यते’” (तै० भा० 2. 1).

“अतः विकारोऽनृतम्” ।

[“That is ‘unreal’ of which our consciousness fails i. e. which is fleeting, not constant” .]

[“That is ‘false’ of which the character, determined as it is, fails i. e. which changes in its pre-determined character ; therefore, change-ability is falsehood” .]



We find, therefore, that change-ability is the mark of unreality.

(4) There is another way in which Sankara has declared the world as an unreality. Brahma is the sustaining ground—अधिष्ठान—of the world of Nāma-rūpa. If the world of nāma-rūpa is taken as a mask *concealing* the sustaining ground Brahma, if our view is fixed only upon the Nāma-rūpas, such a world Sankara would call to be unreal.—

“नाई प्रकाशः सर्वस्य वीगमाया-समावृतः ।

८ मूढोऽयं नाभिजानाति” ॥ (गौ० भा०, 7. 25).

[“I am not manifest to all, *veiled* as I am, by Māyā ; the deluded people know not my real nature (Swarúpa)”.]

The causal reality always lies hidden from view and it is the changing nāma-rūpas (Vikāras) which are always perceptible to us—“प्राकृतविषयविकारविभ्रान्तेः प्रच्छब्दम्” (कठ० 2. 12).—It is for this reason that Sankara in several places has defined the changing differences of the world as visible and Brahma which is beyond modifications as invisible—

“दृश्यं नाम विकारो, दर्शनार्थत्वात् विकारस्य । न दृश्यम् अदृश्यं—अविकारः । अविकारज्ञ ब्रह्म”—

(तै० भा०, 2. 7).

Thus when our view is fixed exclusively upon the changing names and forms which conceal Brahma, and when in this way they are looked upon as something *other* (अन्य) than Brahma, they become unreal, false. But if we can take these nāma-rūpas as ब्रह्म-लिङ्ग—as *expressing* the characteristics of Brahma, then such a world of nāma-rūpas cannot be charac-

terised as unreal, because such a world would help us to realise the Absolute Reality—Brahma—‘ब्रह्मदर्शनोपायत्वे नैव विनियुज्यते……… न स्वतन्त्रफलाय’। “स्वष्टुत्वादि………नामरूपनिर्वहस्याभिधानादेव………‘ब्रह्मलिङ्ग’-मभिहितं भवति” (ब० स० भा०, 1. 3. 41.)

How does the world of Nāma-rūpa *conceal* the Absolute Reality? Sankara explains it in his commentary on the *Brahma-Sutra* (1. 3. 1.) ; thus—

Brahma is the ground (आयतन) of the differences of Nāma-rūpa. When we reduce the ground entirely to the world of names and forms, the ground to our view loses its independent existence and takes the form of the world, and is present now in the form of Nāma-rūpas. In this way, Brahma becomes—“स-प्रपञ्च”—i. e. something composite—“द्रव्यं विक्रियात्मकं सावयवञ्च स्यात्” (कठ० भा०). That is to say, Brahma would now appear as an aggregate or sum-total of the differences of nāma-rūpa merely. This is His विशिष्टरूप। When this happens, only the *names and forms* are present before us and not anything else. This erroneous view Sankara explains thus in his commentary on the *Brihadāraṇyaka-Upanishad*—

“केनचिदस्पृष्टस्वभावमपि सत्, नामरूपकात्कार्यकरणोपाधिभ्यो विवेकेन नावधायते, नामरूपोपाधिदृष्टिरेव भवति स्वाभाविकौ, तदा सर्वोऽयं ‘वस्तन्त्ररात्मित्व-व्यवहारः’;—अति चायं भेदकतो मिथ्याव्यवहारः” (3. 5. 1). “सप्रपञ्चं नामचः प्रसन्नेत” (ब० स० भा०, 3. 2. 21).

[“When the Absolute Reality which is always unaffected by anything cannot be discriminated by us from the adjuncts of the finite material and psychical elements produced by the Nāma-rūpas, then it is that our view becomes naturally fixed exclusively upon these finite names and forms and all these

differences of names and forms appear to us as so many independent entities. Thus arises our erroneous view of the differences of the things of our practical life"; "and in this manner the underlying Reality is taken as a *composite* whole."]

But if, instead of such a view, we can feel and recognise the presence of Brahma everywhere in the world, if the objects are not looked upon as something *other* than Brahma but as manifestations—expressions—of the nature of the highest reality, this, according to Sankara, is the real view of the world. The idea of *Anyatwa* (अन्यत्व) would be supplanted by the idea of the presence of Brahma in all things—as the expression of Brahma everywhere. This is the correct view of the world—

"यदा तु परमार्थदृष्टा, परमतत्त्वात् 'अन्यत्वे न' विद्यमाणे नाम-रूपे
... 'वस्तु न ते' तत्त्वात् न सः, ... तदा परमार्थदर्शनोचरत्वं प्रतिपद्यते"
(*Ibid*, 3. 5. 1.)

Also—

"सूक्ष्मादिप्रस्तुत्यस्य ब्रह्मप्रतिपञ्चर्थं दर्शयति" (ब० सू०, भा० 1. 4. 14).

"परिणामशृतिः... ब्रह्मात्मावप्रतिपादनार्था" (ब० भा०, 2. 1. 27.)

["All the Srutis describing the creation of the world of names and forms, all the Srutis describing the changes or modifications are to be taken only for the purpose of the knowledge, through them, of the nature of the Absolute Reality."]

(5) The differences of *nāma-rūpas* are called *Māyā*, since these are all described as आगन्तुक (accidental), in as much as they are produced by some stimulating cause (कारक), in the absence of which they do not appear—"आगन्तुकेन नामरूपेष" (ब० भा०, 4. 4. 5).

As the differences of names and forms are आगन्तुक (āgantuka) or accidental, they appear for a time, work for some time and then disappear and are

supplanted by others, in connection with their external causes. But the real nature of a thing is not of such a character ;—it is constant, abiding in its own *Swarupa* or nature which is uniformly the same, as Sankara declares—

“आगम्तुकं हि वस्तु निराक्रियते, न स्वरूपं ।

न हि आत्मा आगम्तुकः कस्यचित्, स्वयं सिद्धत्वात्”—

(ब्र० स० मा०, 2. 3. 7.)

[“What is due to some external cause which stimulates it or brings it into being, can be easily repudiated ; but not so with the real nature of a thing. The Self is eternally abiding in its own nature and as such, it cannot be got rid of”.]

I can put aside the notion of reality of all other things, but I can never be relieved of the sense of *my own* reality. The differences of *nāma-rūpa* are the result of the activity of something beyond them ; they change their forms with the change of their stimulating cause (कारक-व्यापार). This change-able character of their forms marks them, according to Sankara, as *unreal*.

In this connection, we must note an important fact. These particular differences which are produced by the action of some accidental (आगम्तुक) cause, must have a ‘*nature*’ underlying these particular differences. For, Sankara tells us in another connection, the production being a sort of activity, it implies the *agent* of this activity—

“उत्पत्तिः नाम क्रिया, सा सकर्त्तुं कैव भवितुमर्हति ।

क्रिया च नाम स्वात्, अकर्तुं का वेति—विप्रतिषिद्धेत्”

(ब्र० स० मा०, 2. 1. 18).

[“An activity is there,” but there is no one who acts,—is contradictory”.]

We cannot, therefore, conceive of activity without thinking of something which is active ; and activities are referred to definite centres to which they belong and do not fly to and fro. If you resolve the centre entirely into its activity, it would have no nature or character of its own, in virtue of which it maintains a continuity between its past and present. A reference to that which is other than itself (i. e. its कारक) implies a reference to its own Self or its own nature (स्वरूप). Thus this two-fold relation, to Self and to other-than-Self i. e. स्वरूप and वाच्यरूप is essential to all objects (Vide. ब्र० स० भा०, 2. 2. 17.)

(6) The world of nāma-rūpa—विषय—we represent to us in terms of our own mind and the senses (अन्तः-करण). The one involves the other ; for, both are of the same nature. Sankara tells us—

“विषय-समानजातीयं करणं मन्ते त्रुतिः, न तु जात्यन्तरं । विषयस्य व्याख्याहकर्त्त्वे न संस्कारान्तरं करणं नाम ।... सर्वविषयविशेषावामेव स्वात्मविशेष-प्रकाशकर्त्त्वे न संस्कारान्तरात् करणानि” (ब० भा०, 2. 4. 11).

[“The *Śruti* regards our subjective senses as of the same nature with our experienced objects, and not of different essence. The senses are but another form or phase (संस्कार) which the experienced objects have assumed with a view to come to a comprehension of their own nature as the objects of senses. For the manifestation of, or with a view to give expression to, what infinite wealth the objects contain in their own nature,—the objects have taken the forms of the subjective senses”.]

The *Mundaka* also states the same thing in a different way—

“दर्शनश्वरमनविश्वानादुपाधिष्ठम्” राविर्मूर्तं सर् वस्यते हृदि गुहाया—
—अन्तःकरणे कीषे—सर्वप्राचिनां” (2. 2. 1 & 9.)—

[“In the inner and exterior *senses* of the finite

Selves its nature is expressed through the cognitions of sight, hearing, reflections and intellect—"पात्रस्वरूपोपलब्धिशानत्वात्"—which are the places of its expression.]

We thus find that there is no difference in kind between the physical and the organic world. The same reality is present in two different aspects, which are distinguishable from each other, but *essentially* identical. It appears then that whenever our outer senses and our inner sense (अन्तःकरण) are more and more developed, the aspect of the world (विषय) will change its feature. The world, therefore, as it appears to us at the present moment cannot be taken as rigidly fixed and final in its form. The appearances of the world, as we take it, must therefore be unreal. Our knowledge works with the subject-object relation—"अयमहमिति विषयेण विषयितः सामानाधिकरणोपचारात्" (बृ. भा०, 1. 4. 7), or in other words, we are concerned always with *Adhyāsa* as Sankara would say. Our thought cannot go beyond this *relation*. It attributes 'what' to 'that'. But that is not the true nature of the Reality. In this way, in Sankara-Vedānta, such *relative* view of the Empirical world may be called unreal.

Now, all these arguments can be brought to a focus and the conclusion arrived at as the result of this discussion points to the fact that there is an Immutable and Eternal Principle behind the process of the world. The changes going on in the world are not mere capricious variations—"नापि अप्रवृत्तिः, उपर्युक्तप्रवृत्तिर्वा"—(बृ. सू. 2. 1. 33), nor the dances of mad energies, but an advancement, a methodically gradual

progress—“उत्तरोत्तरमाविस्तरत्वमात्मनः” (ऐ० आ० भा०) which the mundane process involves. This regularity (रचना—ब्र० भा०) proves the presence and working, throughout the process, of such a principle and it is deeper than any such process ; for, the process is always changing in its elements. It is that transcendent Principle behind it which is finding its expression in the process. It is wrong therefore to separate the latter from the underlying Principle taking the process of nāma-rūpa itself to be all-in-all. Such a view is an unreal view, according to Sankara. Sankara thus summarises his final opinion—

“As a player (नट) taking on successive characters upon himself, enacts on the stage the parts of each of these characters in succession but yet retains his own distinct character ; so the underlying Causal Unity (मूलकारणमेव), retaining its own distinct identity, realises itself successively in each of the changing effects produced” (ब्र० स० भा० 2. 1. 18. and 1. 3. 19.)

Compare also—

“परमेश्वर एव तेन तेनावना अवतिष्ठमानो तं तं विकारं स्वज्ञति”।

It is He who assumes all these forms, but He does not become changed by these assumed forms under which He appears. For, Sankara quotes here the lines—“यः पृथिव्या तिष्ठन्...पृथिवीमन्तरो यमयति..... &c. &c- इति ‘साध्यव्याख्या’ भूतानां प्रहृत्ति’ दर्शयति” (ब्र० भा० 2. 3. 13). It is His immanent activity directing and controlling (यमयति) the process of the world and guiding it in its upward progressive path.

This is the true significance of the term *Māyā* as applied to Nāma-rūpas in the Sankara-Vedānta, and of the term *Māyāvi* applied to the Supreme Reality, who in connection with the Nāma-rūpas appears in various forms.

Herbert Spencer's conclusion that 'we know only the manifestations, but what is manifested is unknown and unknowable to us'—is entirely opposed to Sankara's idea. In Māndukya-bhāṣya Sankara tells us that it is the manifestations which enable us to realise the nature of what is manifested, to a certain extent. Were there no manifestations, the underlying Reality would remain quite shut out from our knowledge and would itself be unreal.—

“कायेष हि लिङ्गे न कारण-ब्रह्मज्ञानार्थं स्फुटिश्रुतोनां
…तच्चेदसङ्गवेत्, न तेन सम्बन्धैरिति कारणमपि
असदेव स्यात् ।”—

It is the manifestations that throw light upon what is manifested ; they do not serve any independent purpose or use—“स्वतन्त्रम् अफलं” !

The names and forms, to the ordinary people appear, no doubt, as *concealing* Brahma and therefore to be something quite *other* (अन्य) existing on their own account, but the truly initiated know all the while that Brahma itself expresses itself in them.—

“ब्रह्मसङ्गस्यावगमाय च आकाशाद्ब्रह्मयात् कायं प्रदर्शितम्” (त० 2. 6.)

[“The effects beginning from the ether and ending in the sheath composed of *Anna*, are to lead to the apprehension of the nature of Brahma. Only for this end, the evolution of the effects is described”.]



(7) I should like to point out another important fact in connection with what has just been stated. In section (6) above, we have shown that the object (विषय) and the subjective senses (इन्द्रिय & अन्तःकरण) are essentially of the same nature. Matter and mind are not antithetical and independent substances having nothing in common. If they were absolutely opposed to each other, how could the subject be aware of the object ? Consciousness which is a unity involves the knower and the known and must therefore transcend them and at the same time express itself in the two.

“मध्याकांचिदैवतयोः परस्परोपकार्योपकारकत्वात्...
...एकस्य सत्यस्य ब्रह्मणः संख्यानविशेषैः”

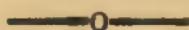
(बृ० भा०, 5. 5. 2).

‘मामेव उभय-रूपेण—क्षेत्र-क्षेत्रञ्चरूपेण—स्थितं विहि’

(गौ०, 13. 2. नौसकण).

It is thus that the subject is capable of knowing the object, and the object also is capable of coming into relation with the subject. As the same Spirit works in both the subject and the object, the object does not, in reality resist or oppose, but conforms itself to the subject and there is adaptability between the two. As the object or the system of things expresses the Self behind it, it has been possible for our mind to know it, and that nature can respond to the forms of our knowledge, and that nature serves the purpose (परार्थ) of the Spirit. Thus we find that the elements from the inorganic world are absorbed by the organic beings

which become constituents in their life—"भूतानं शरौरारम्भकत्वे न उपक्षारात्" (मधुविद्या in छ० भा०). If we take the object not as परायं i. e. not serving the purpose of the Spirit, and not mutually benefitting each other (परस्परोपकार्योपकारकत्वात् 'मधुत्वं"—छ० भा०) but as *opposed* and *independent* entities, Sankara would declare it to be *unreal* and *false*.



IX

Sankara-Vedānta is not Pantheism.

—:o:—

From a perusal of Sankara's commentaries, it appears that a kind of Pantheism was current in his time and it went by the name of one Vrittikāra who held it. He reduced unity to multiplicity—Brahma or the Self to the changing nāma-rūpas. In this view, Brahma was looked upon as the whole and the differentiations of names and forms including the finite Spirits, as parts of that whole—as modes of its self-expression—as mere reproduction of the whole. Thus the Vrittikāra made Brahma as composed of parts—अनेकाभ्यक्त ! But yet, most inconsistently, he looked upon *both* the unity and the multiplicity to be equally *real*. * He failed to develop the logical consequences of his own premises.

Sankara, in several parts of his commentaries on some of the most important Upanishads and on the *Brahma-Sutra* and on the *Gitā* has criticised this theory. He put the theory to severe test and exposing its inconsistency and inaccuracy, exploded it. It cannot, in the face of such criticism, be held that Sankara's own theory is no more than Pantheism, as

* Vrittikara's view has been thus stated by Sankara in शा०, 5. 1. 1.—“एवम् इतादृतात्मकमेकं ब्रह्म । यथा किल समुद्रो जल-तरङ्ग-फेन-बुद्धाभ्यक्त एव ; यथा च जलं सत्यं, तदुद्धाराय तरङ्ग-फेन-बुद्धादियः समुद्रात्मभूता एव.....परमार्थसत्य एव” &c. &c. So also in other places.

stated by some of his critics. We would quote here the opinions of one or two of such critics :—

The writer of the "*Indian Theism*" thus observes—

"India has always been recognised as so determinedly *Pantheistic* in its religious thoughts that 'Indian Theism' will seem to many an unnatural collocation of words. There are some who will maintain that whatever can be so described is really foreign to the Indian spirit."

Yet another—

"The later doctrine of Sankara may be named *Pantheism*—strange as its pantheism is—for it says that Brahma is all, because all but Brahma is false."

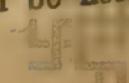
Dr. Flint in his "*Ante-Theistic Theories*" says—

"In the *Pantheism* of the Vedānta doctrine the finite is lost in the Infinite. Along with the affirmation of an impersonal God, there is the negation of the reality of the worlds—both of sense and consciousness. In other words, the issue of this kind of Pantheism is a-cosmism. But Pantheism is just as likely to issue in atheism."

Dr. Galloway writes—

"Even the distinction of worshipper and worshipped dwindles and fades, till the Hindu thinker recognised that he was one with All, with Brahma. The very appearance of difference is explained away, it is the product of illusion. The Vedānta is a strict *Pantheism*".

To show the injustice made by these and other writers of their train, I should like to give here the tenour of Sankara's criticism of this Pantheism from which it will be seen that Sankara can never be held



to be a Pantheist and it was something very different from Pantheism which he preached and wrote.

I have said that the Vrittikāra reduced the unity (Brahma) into the differences of nāma-rūpa. Sankara in his criticism of this theory of the Vrittikāra argues that when the differences emerge, the underlying unity does not and cannot become entirely reduced to them. It retains its unity, its own character, its separate substantial life, behind these differences. As the plurality of the nāma-rūpa arises, the unity does not become something else, losing its own nature in them.—

“यदर्थको यः पदार्थः प्रमाणेनावगतो भवति, स देश-कालावस्थान्तरेष्वपि
तदर्थक एव भवति, स चेत् तदर्थकल्पं व्यभिचरति, सर्वः प्रमाण-व्यवहारो लुपेत्”

(इ०, भा०, 2. 1. 20).

[“When by all manner of proofs a thing is known to be of such and such essential nature, it cannot lose that essential nature, through the change or alteration of its place, time and states. If its essential nature changes, all proofs will lose their validity.”]

And also—

“न हि विशेषदर्थनामात्रं च वस्तु व्यत्वं भवति... स एवेति प्रत्यभिज्ञानात्”

(इ० स० भा०, 2. 1. 18.)

[“The appearance of a thing in a particular form does not make it something *other* than it.....it is recognisable as the same identical thing—in this changed form.”]

The reason is, says Sankara, that the unity, when it is reduced in its entirety into the multiplicity cannot retain its distinct character, a separate life of its own ; for, it is now present in the form of many, it is now present as—अन्तिकालक, something composite, something composed of parts, as सावयव !

It is forgotten that what is composite, what is सावयव cannot be eternal ; for, being composed of parts, it must be perishable—*Vikāri*—“सावयवस्य अनेकावकस्य क्रियावतो नित्यत्वानुपर्यन्तः” (ब० भा०, ५. १. १). The unity of which the *Vrittikāra* still speaks of is an abstract unity, a mere empty logical abstraction—a mere unity of aggregate. For, the so-called unity has now no existence except in the form of multiplicity ; because it has no nature by which it is recognisable *apart* from the many. It is a contentless *abstract* idea in general. Hence, argues Sankara, it cannot be held to be real. It is a mere unity of collection, aggregate of parts. And the parts,—the differences—(of which the whole is a mechanical aggregate of disconnected parts) with no organising principle behind to connect them would be an unreality. For, mere differences, haphazard changes, with no purpose—no plan—no end—to govern them and to connect them are unreal, according to Sankara. He says—

“न हि 'निरात्मकं' किञ्चित् व्यवहाराय अवकल्पते” —

[“What has no self or nature *behind* it cannot be put to any use in practical life”.]

The finite selves also, being, according to *Vrittikāra*'s view, mere phases or reproductions of an indeterminate whole have no real life, no character, of *their own*. Mere parts unrelated to, and separated from, any organising unity behind them are, in Sankara's opinion, unreal.

In this way, Sankara has shown that *both* the unity and multiplicity cannot be held to be *equally* real, as the *Vrittikāra* supposes in his own theory.



Sankara shows in the following extracts that "it is a self-contradiction to speak of Brahma as possessed of all specific attributes (Multiplicity) and at the same time as devoid of all specific attributes (Unity)"—

"नहि एकस्य ब्रह्मणः परिणामधर्मवत्त्वं तद्रहितवत्त्वं शक्तं प्रतिपत्तुः... नहि कूटस्यस्य ब्रह्मणः... अनेकधर्मात्मयत्वं सम्भवति (ब्र०, 2. 1. 14).

"विशिष्टशक्तिमत्त्वप्रदर्शनं विशेषप्रतिषेधत्वं इति विप्रतिविद्" (गौ० भा०, 13. 12).

"कथम् एकस्य आव्वनः अश्वायायतौतत्वं, तदत्त्वत्वं—इति विरहधर्मसमवायित्वमिति" (बृ० भा०, 3. 5. 1.)

"न हि एकं वस्तु परमार्थतः कर्मादिविशेषवत्, तत्त्वात्म्यत्वं—इतुपभवथा द्रष्टुः शक्यते" (तै० 1. 12).

But in Sankara's *Adwaita-Vāda* no such absurdity as noticed above may arise. In his own theory, the 'One' is the Reality which has a 'nature' of its own, which is self-sufficient and independent (स्वतःसिद्ध), and which is permanent, eternal and which for ever retains its own uniform character, and it is not subject to any change, any transformation. It is Brahma who has taken upon Himself the various forms of नाम-रूप, who has assumed the form of this world with a view to reveal, to a certain extent, the infinite and inexhaustible treasure which His nature contains. And the world of नामा-रूपास—although distinguishable from Him, being a partial expression of Himself,—cannot be taken as a separate and independent whole.—

“धृतात्मके नामरूपे...यस तात्त्वा नामरूपात्त्वां विलक्षणः, स्तुतो नित्यमह-
वृद्धमुत्तरत्वमात्” (ब०, भा०, 1. 4. 7).

“न हि सद् चटु 'र्थात्मकं' ; तस्यैव तेन तेन रूपेण मायाविवृत् अवस्थानात्”
(ब० भा०—चा० गिरि, 1. 4. 5).

[“Names and forms have their essence in Brahma and are therefore non-different from it.....But Brahma is different from these names and forms.”]

[“The created (world) is not something different and not a separate entity from the Creator ; for, it is the Creator Himself who stands in the forms of such and such objects, like a juggler (मायाकौ) who shows himself under different assumed forms,—without being affected or altered by these objects or forms”.]

With a view to impress upon us this fact, the *Śruti* declares—“रूपं रूपं प्रतिरूपो—‘वहिष्म’—(वहिष्म—i.e.
स्तेन अविकृतेन रूपेण आकाशवत्’)—कठ० भा०, 5. 10.

“He has Himself assumed the forms of the innumerable *Nāma-rupas*, but yet He stands *beyond* them ; that is to say—this world is to be regarded as only a very partial and inadequate expression of the infinite and unfathomable depth of His resources, and thus the world is *distinguishable* from Him, though it is not a separate or a different (अन्य) entity”—

“यथैव हि ब्रह्मणो जगदुत्पत्तिः श्रूयते, एवं विकारव्यतिरेकेणापि ब्रह्मोऽ-
वस्थानं * श्रूयते” (ब० स० भा०, 2. 1. 27).

[“As the world has come out of Brahma, so also Brahma stands beyond the world distinguished from it”.]

* cf. “यस आत्मजोऽपगमे चण्डमात् कार्य-करणकलापरूपं सर्वमिदं इतवत्लं विभक्त-
भवति विनष्टं भवति, 'सोऽन्यः' सिद्धं आत्मा” (कठ० भा०, 5. 4). Brahma is thus
the sustaining ground of the modifications of नाम-रूपs, which,
if removed from behind them,—will leave all these immediately
annihilated.

Sankara asks—"why has Brahma taken upon Himself the various forms of names and forms"?—

“किमर्थं पुनः प्रतिरूपागमनं तस्य इतुगच्छते”?

He thus answers—

“बदि हि नाम-रूपे न व्याकुलयेति, तदा अस्यात्मनो निरपार्थिकं इपं प्रशान्त-व्यालक्षणं न प्रतिव्यालयेत् ।.....यदा पुनः नामरूपे...व्याकुलते भवतः, तदा अस्य इपं प्रतिव्यालयेत्” (ब० भा०, 2. 5. 11).

[“If there were no unfolding of the names and forms in the world, there would be no manifestation of the Absolute which is eternal consciousness in its nature...Through the unfolding of the names and forms, His nature became manifested, His consciousness found its expression.”]

The नामरूपas which are the multiple expressions of the nature of Brahma cannot, therefore, be independently real ; but they are real only in connection with the unity of Brahma of which they are the expressions. It follows, therefore, that the ‘unity’ is the true reality. A thing cannot be both ‘one’ and ‘multiple’ in its true nature. If it be one, it cannot be manifold. If it be manifold, it cannot be one. The relation between the unity and the multiplicity—is not like the temporal relation of succession which obtains between the antecedent and its consequent phenomena. The unity stands unaffected amidst the multiplicity. It is a relation, says Sankara, like the relation of a piece of rope and the serpent appearing upon it.—

“रज्ज्वादेहरगाद्यैः सम्बन्धवदस्य दृश्यसम्बन्धः”

(Sankara's *Swātma-Nirupana*, 72).

Also—

“रक्षामिव सर्पः” (श्वे० भा०, १. ६).

That is to say, Sankara's idea is that there is an intimate relation between the two, yet the unity stands behind the multiplicity of names and forms unaffected by it. The unity cannot be reduced to the multiplicity. The *Vrittikāra*, Sankara thinks, was possessed by a feeling of Divine immanence, rather than Divine transcendence. The world, to him, was the *direct* representation of the Divine. He was satisfied with looking upon सामानाधिकरण (relation of identity or co-ordination) between God and the world.

(1) Sankara in numerous places has employed certain illustrations to bring out the relation between the Absolute Reality Brahma and its appearances of नामरूपः। Some of the illustrations are—the sea-water and the forms of waves, billows, ripples, bubbles &c., the clay and its successive transformations, viz : the (powders) fragments (चूर्णः), the lump (पिण्ड), the pot (पट) &c. ; the tree and its successive developments in the forms of sprouts, branches, flowers, leaves etc. We are not to understand by these illustrations the ordinary phenomenal relations which subsist between the antecedent and consequent states of things.

“न हि जमनमरणादानर्थशतसहस्रमेदसमाकुलं समुद्रवनादिवत् सावश्वं अनेक-
रसं गद्य—ध्येयत्वे न ज्ञेयत्वे न वा अत्या उपदिष्यते” (बृ० 5. 1. 1.).

['Nowhere the Sruti holds the nature of ब्रह्म as composite, as consisting of thousands of differences and distinctions, such as the ocean composed of billows, foams, waves, or as the forest consisting of trees, bushes &c. &c. Such (composite) ब्रह्म is neither to be known nor to be worshipped.']

The main purpose of these illustrations is to show that as the real causal substance stands unaffected behind, untouched by the changes ; so Brahma as the true causal power remains unaffected as the sustaining ground (अधिष्ठान) of the perpetually changing world of नामरूपs. * This is the relation between the two.

(2) Every true cause is a centre of power ; it is a source of power which is liberated on the occasion of its stimulation by something else. As a *cause* it is a source of power, but this power is *manifested* gradually in its activities in successive stages. These activities are its effects which are the result of relation between the Subject and the Object—"विषये विषयिणः सामानाधिकरणोपचारात्" —बृ. 1. 4. 7.—"विषय-विषयित्वाणम् अनेकाभ्यावगमनम्" —प्र. 4. 5. Both are *more* than these activities which cannot exhaust them. The Subject or the Object is *present* in all its *manifestations* which cannot be resolved into mere changes and which is more than the sum of the changes. Phenomena by themselves are not true causes. Every phenomenon arises out of something which is not a phenomenon. It is wrong to regard phenomena as causes of phenomena and ignore the non-phenomenal power underlying them. Sankara has pointed our attention to this transcendental cause as the true cause. He is not willing to regard the invariable *antecedent phenomena* as the true causes of the consequent phenomena. He remarks—

* "अनेकधार्दर्शनापवादात् 'मूलोः स वृत्तामाप्नीति व इह नानेव पश्यति इति... निन्दितलात् न द्रष्टव्यं" (बृ. 5. 1.)

“नासावुपभृद्यमाना पूर्वावस्था उत्तरावस्थायाः कारण-
मभ्युपगम्यते, अनुपभृद्यमानानामेव अनुयायिनां (continued identity) वौजाद्यवयवानां अहुरादिकारणभावा-
भ्युपगमात् (ब० स०, 2. 2. 26).

“After the disappearance of the antecedent state, the consequent state is produced ; but we do not wish to regard the former as the cause of the latter. The true cause rather is that which cannot disappear or change its character, which remains identical with itself, and is constantly present in all the stages.”

The phenomenal cause is no true cause ; for, what we call as cause is really the effect and not a cause at all. It is rather the *expression* in time of the true cause which transcends time-order, which is beyond time. It can originate effects in nature by itself, not as a result of, or determined by, any antecedent in time-series. In empirical effect, its ground must always be a past phenomenon, but the true transcendental cause does not follow the order in time. It is outside the time-series.

(3) The relation of the underlying principle to the objects is not the same as the relation of one of the objects to others. The principle of unity through which the objects are related to one another is not one of them and is not itself subject to the relations of which it is the source. The phenomenal causal determination is determination from *without* ; but Brahma is not *external* to the world and cannot, therefore, be the cause or effect of it. Brahma and the world are not *external* to each other ; but the world is the aspect of the nature of Brahma ; neither

of these has the nature of its own apart from the other—“असति आव्वनः प्रविभक्ते वस्तुन्तरे, असति च आव्वनि ततः प्रविभक्ते”—मृ. 4.3.31. The world is a self-expression of Brahma and is, therefore, non-different (भनन्य) from it, has no real existence *apart* from Brahma—“सतोऽन्यत्वे भन्तत्वम्”।

(4) Here in this connection I would invite your attention to the story found in the Brihadāranyaka Upanishad of king Ajāta-satru and Vālāki. King Ajāta-satru of Benares was a real ब्रह्मचारी; he corrected the misconception of a Brahmin youth named Vālāki who like a Pantheist seems to have resolved all individuals into a mere tissue of relations and qualities within a whole. He divided the objects of the world into three main classes—आधिदेविक (cosmic), आधिभौतिक (physical or material) and आध्यात्मिक (psychical); and he seems to have thought that a general mind (प्राण) is entirely immanent in all objects and minds, and so, it means that apart from its presence in the minds of the individuals, it would have no existence, nor can individuals have any being in themselves apart from the general mind. You cannot say that “I” have an individuality of my own or a definite purpose of my own; for, “I” am nothing else than a particular modification of Prāna—the whole, and “I” represent Prāna in some definite aspects. The individuality of myself as well as of others is only apparent—the result of reciprocal relation and connection which give a meaning and place within the whole. All those objects—the sun, the moon, the cow, the man &c. which, in this view, are mere phases of the प्राण-ब्रह्म, are but the manifestations of one Prāna in

some determined phase. For it is the Prāna which is *entirely immanent* in each of us. In this way, Vālāki took all the objects as mere phases of Brahma or Prāna. Ajāta-satru corrected this view. In our opinion, Sankarāchāryya did not appear to have abolished the individuals. Sankara in his criticism of the Nyāya theory of causality, has incidentally shown that all objects have a स्वरूप and a वाच्चरूप or सम्बन्धरूप ;—that is to say, the objects must be something *for themselves* ere they can be something to *one another*. The connection of individuals shows that they all depend on a *common ground* and this makes possible that interaction among themselves—“परस्परोपकार्योपकारकत्वं”.....तदेकसामान्यात्मकं एककारणात्मकत्वं दृष्टम्”! If you assume, like the Pantheists, that the individual is simply its *relations*, then it may be deprived of any being for itself (स्वरूप) in one Identity—in the whole—which comprehends all, where all the elements are determined in *relation* to one another and to the whole. But, if in one sense, the qualities or universal relations belong to the Reality as a whole, these are grounded in the various activities of *individual* objects. In this immanent view, the distinctive differences which separate the experiences of one Self from another would be unintelligible. But the Transcendental Principle does not reduce these individual centres to mere appearances, but connects and correlates them so that each may serve the purpose of the whole; yet it allows to each its own functions and activities, as it *distinguishes* itself

from them and is not *lost* in the elements it unifies and connects.

(5) Now, we shall invite your notice to some of the places where, and the manner in which, the theory of Pantheism is described and criticised and refuted by Sankara—

(a) Brahma-Sutra, II. 1. 14—

“न च अनेकात्मकं ब्रह्म । यथा उच्चिन्नेकशास्त्रः, एवमनेकशक्तिप्रदत्तियुक्तं ब्रह्म । अतः एकत्वं नानात्मकं उभयस्य सत्यमेव । यथा उच्च इत्येकत्वं, शास्त्रात् इति च नानात्म । यथा समुद्रात्मना एकत्वं, फेनवृहुदात्मना नानात्म । यथा लदात्मना एकत्वं, घटशरावादात्मना नानात्म । ... नैवं स्यात्, प्रकृतिमावस्था हटाके सत्यत्वावधारणात् । (१) न हि एकस्य ब्रह्मणः परिणामधर्मत्वं तद्वित्तत्वं शक्त्वं प्रतिपत्तुं । न हि कृटस्य सद्गुणः... अनेकधर्माशयत्वं सञ्चयति । (२) न च यथा ब्रह्मणः आत्मैकत्वदर्शनं मोक्षसाधनं, एवं जगदाकारपरिणामित्वदर्शनं प्रियं स्वतन्त्रमेव कथ्यैचित् फलाय अवकल्पते । न हि परिणामिव स्वविज्ञानात् परिणामवस्थामात्रः फलं स्यात्” ।

We give the sense of the above—

It is the cause which transforms itself into effects. It is the cause which is 'one', but has divided itself into 'many' forms and appeared as the world of नामरूपas । The sea is one, but it has taken the forms of wave, bubble, ripple &c. The clay is one, but it is many in the form of plates, pots &c. The tree as tree is one, but it has manifested itself as twig, branch, flower &c. The Absolute Reality (Brahma) has appeared as the world of many qualities, forms, activities &c. That is to say, this world is His nature ; there is no other nature than this world which may be said to be separate from the world. For, Brahma has entirely

manifested Himself—His nature—in the changing forms.

Describing in this way his opponent's view, Sankara criticises thus—

A thing cannot be one and also many *at the same time*. If the 'one' be real, the 'many' must be unreal. Again, if 'many' be real,—if you regard the various changing states to be real, in that case, the 'one' cannot be real. When an object is changed into various forms and qualities, it loses its one-ness, it is now composed of many forms &c. Since it was one, which is now present in the shape of many forms ; its unity has now disappeared ; Brahma is thus something composite, manifold (अनेकाभक्त) in its nature. This is the view of Divine immanence ; there is thus a सामानाधिकरण between ब्रह्म and the world. This is ब्रह्मिकार's idea.

Sankara then goes on to state his own theory, thus—

These manifested changes, no doubt, constitute the world ; but Brahma transcends them all, and hence it is separate, and distinct and distinguished from them. Brahma has got a nature of its own different from the changing objects—names and forms. It has appeared as the world, has assumed the forms of नाम-रूप, remaining unaffected by these, in its own nature. No finite form can adequately manifest Him. The world cannot reveal the depth of the Divine nature. It exists beyond all changes, all transformations. It is not its entire nature that has appeared in the form of the world. In and through all changes, the identity of its essence can



be recognised. You cannot, therefore, look upon the nature of Brahma as *composed of these changes*.

(b) Sankara thus observes in शृङ् 2. 1. 20.—“यदि-ब्रह्मायस्मिन्पटवत् वृक्षसमुद्रादिवच्च उत्पत्त्याद्यनेकधर्मविचिन्ता विजिग्राहयिषिता, एकरसं अनन्तरमवाह्यं इति नोपसंहरिष्यत्...‘य इह नानेब पश्यति’ इति निन्दावचनच्च न प्रायोच्यत”। “His unity does not become *composite* by the productions of नामरूप, like a tree composed of its branches, flowers ; and a cloth dyed with variegated colours. Then ब्रह्म would not have been described as of uniform nature (एकरस)”.

Pantheism, as we have stated above, reduces the finite Self also to certain states and activities ; certain relations. The sum-total of these qualities, relations, senses etc. constituted the nature of the individual Self. But Sankara has shown that the real essence (स्वरूप) of the finite, empirical Self is what underlies these relations and qualities, unaffected by them—

“बारीरस्य ब्रह्मात्मलसुपदिश्यते । ब्रह्मात्मलमभ्यपद्यमानं, स्वामाविकस बारी-
रात्मलस्य वाधकं सम्यदते” ।..... न अनेकात्मकब्रह्मकल्पनावकाशोऽस्मि ।”

(c) Brihadāranyaka, II. 1. 20—

“अनेकद्रव्यसमाहारस्य सावयवस्य परमात्मनः पूर्वसंस्थानावस्थस्य वा
परस्य एकदेशो विक्रियते ; सर्वं एव वा परः परिष्मैत् । च नित्यायुतसिद्धा-
वयवानुगतः अवयवी पर आत्मा, तस्य तदवस्थस्य एकदेशो विज्ञानात्मा—तदापि सर्वा-
वयवानुगतत्वात् अवयविन एव अवयवगती दोषो गुणो वा इति विज्ञानात्मनः
संसारिक्वदेवेष पर एवात्मा संवद्यते—इथमपि अनिष्टकल्पना ।”

“Some hold the view that Brahma is the *whole*, and what constitutes that *whole* must be its *parts*. What we find in the form of manifestations, must necessarily be the *parts* of Brahma—the

whole. He has divided Himself into several parts and the manifested names and forms constitute those parts. For, the sum-total of the parts gives us the whole. How can the parts then exist apart from the whole ? The faults and merits belonging to the parts must necessarily affect the whole. For, how can the whole exist apart from the parts constituting it ? The finite Selves also being the constituent parts of Brahma—the whole, must affect Brahma when they are affected by pleasure or pain. But the pain which I feel cannot, at one and the same time, be my pain and a part of God's perfect experience.”

Sankara also remarks here that it is the essence of the conscious Self to be for Self, to distinguish itself from all other things. How can the finite minds as consciousness, interpenetrate or merge into one another ? But in the Pantheistic view, the finite Self would lose his own *खरूप* ; for, it would merge in God's consciousness.—

‘एकदैशैकदैशिकत्यना च ब्रह्मणि अनुपत्ता ।.....एतेषु पञ्चेषु अनिर्मीम-
प्रसरणः, संसार्यात्मलानिहतिः, निःत्तौ वा खस्त्रपत्ताश्चप्रसरणः ।’

(d) *Brihadāranyaka*, IV. 3. 30—

‘अद केचित् व्याचक्षते—आत्मवस्तुनः स्त एव एकलं’ नानालक्ष । यदा
गोद्व्यतया एकलं साक्षादीना धर्माणां परस्परतो भेदः । तथा निरवयवेषु अमूर्त-
वस्त्रेषु एकलं नानालक्ष अनुसेयन् ।...न, अव्यपरत्वात् ।.....न च निरवयवेषु
अनेकात्मकता ग्रन्थते कल्पयितुं । सा च क्रिया नैव अविशेषे सम्भवति, तदा
अर्थमेदाः ।’ (Also vide — ब० आ० 5. 1. 1.)

“*Atmā*”, the Pantheists say, “is one and many in its nature ; as a cow in its character as a cow is one, and also in its various qualities (such as having

dewlap, colour &c.) is many. But this, says Sankara, cannot hold good in Atmā which has no parts (निरवयव). Atmā cannot be 'many'—composite—i. e. manifold in its qualities or actions which really belong to नामरूपs,—not to the underlying nature of the Atmā".

When my Self comes in contact with certain objects beyond it, it stimulates in myself certain reactions (through my senses and mind). All these reactions in the form of my states, feelings &c. cannot really affect or change the Self. My अस्तःकरण is transformed and as such I falsely identify my consciousness with those mental transformations. But it is not परमार्थ, cf. "सर्वो हि लोकव्यवहारः ब्रह्मस्येव कल्पितः, न परमार्थः" (बृ. 1. 4. 10). My consciousness seems to be changed. But really my consciousness remains unaffected by these.—"न ब्रूमः.....ब्रह्मणि अतद्गम्भाधारोपशा नास्तीति" (बृ. 1. 4. 10.) *

The idea is that through the changes of the states, activities &c. the real substratum of these changes, the real essence of the Soul does not at all change. Sankara humorously illustrates the fact thus—

"न हि लोके गौस्तिष्ठन् वा गौर्भवति ; ग्रयानस्तु अश्वादिजात्यन्तरमिति । यद्गम्भको यः पदार्थः...स देश-कालावस्थान्तरेष्वपि तद्गम्भक एव भवति ।"

"The essential nature of a thing is not subject to change or alteration, under the changes of its states, actions, place and time. You call a cow a cow,

* i. e. The Reality is Reality ; but we refer this or that predicate to it.

when she is sleeping ; but when she gets up and begins to walk, can you call her a horse ?”

Thus it is that what constitutes the essential nature of Brahma remains the same, is not changed and affected, under the appearance of the changes of नाम-रूप। As soon as the modifications of नामरूप appear, our Avidyā imagines the underlying unity of Brahma as entirely reduced to these नामरूपs, as if Brahma has become सावयव i. e. composed of parts.—“न हि अविद्याकल्पितेन रूपभेदेन सावयवं वस्तु सम्यग्यते” (ब० स०, 2. 1. 27). But in reality Brahma retains its own unity. It is our वृद्धि, says Sankara, which imagines Brahma to be सावयव (composite) through changing नामरूपs imposed on it—“वृद्धिकल्पितेभ्यः सावयवेभ्यः विकार-संस्थानोपपत्तेः” (छा० भा० 6. 2. 2.).

(6) Other arguments used by Sankara in disproof of Pantheism may be noticed here.

(a) The qualities or relations are accidental—आगम्तुक—are produced by stimulating causes (“प्रभिव्यक्तिसाधनापेक्षता”—द्व० भा०) and therefore, they are not permanent. How can these constitute the *nature* of the Self which is eternal and permanent (“नित्याभिव्यक्ता”)? They are manifestations of its nature ; they represent that nature very inadequately and partially ; they always change their character.

(b) For this reason Sankara has remarked more than once that no co-ordination (सामानाधिकरण)* is possible between “तत्” and “सर्वम्”—Brahma and

* सामानाधिकरण—occupying the same level (समानात्रव) ! नामरूपs really occupy a lower level (than ब्रह्म's level). For, they are incomplete manifestation and विकल्प (not विकल्पी). Vide—Lec.I, P.12.

the world (Vide. ब्र० सू० भा० 1. 3. 1). How can then 'one' and 'many' *both* constitute the nature of the Self, as the Pantheists want us to believe ? If there be सामानाधिकरण between one and many, the theory would be like that held by the Stoics—spiritual would be material—no distinction.

(c) Then again Sankara asks—what is the final emancipation (मुक्ति) ? To get rid of 'many'—pleasure, pain and other changes—is to be free from their power. But if they constitute the nature of the Self, how can they be got rid of ? For, you cannot rob a thing of its essential nature—

“म हि स्वाभाविकेन धर्मे च कस्त्रचिह्नियोगो दृष्टः”

(ब० 4. 3. 8).

and—

“एकस्य अनेकस्त्रभावानुपपत्तेः (ब्र० सू०, 3. 2. 21).

(d) It is proved, therefore, that the real nature of a thing is what lies behind the changing states &c. unaffected by them, and the latter very inadequately express that nature. A thing cannot have more than one nature. All these changing states, far from constituting the nature of the Self, are rather the 'object' (ज्ञेय or विषय) and being 'object', * the Subject or the Self must be different from it. It is only the ignorant who look upon them as constituting the nature (धर्म) of the Self.—

* “कर्त्त वर्ममूलं चत, वर्मस्त्रपहचिविशेषम् (धर्मः) सात ? कर्म हि वर्म-
विषया व्याप्तानं भवति ; चत्र व्याप्तं, चत्र व्यापकं ; च तेनैव तत् व्याप्ते ।”
(ब० सा०, 4. 4. 6.)

“शब्दाद्याकारावभासाः...तस्यैव 'विषयभूता' उत्पद्य-
मानाः...आत्मन एव 'धर्मा' विक्रियारूपा इत्यविवेकिभिः
परिकल्पयन्ते” (तै० 2. 1).

“अनाकानं देहेन्द्रियादिसंघातं आत्मनो दृश्यमानमपि
(i. e. “object—ज्ञेय”) व्यष्टादिवत्, आत्मत्वेन...दृश्याति
...मायया सोमुद्भवानः” (कठ० 3. 12).

i. e. They are presented as 'knowable objects'. Only the ignorant people construe them as 'essential qualities' of Atmā.

(e) Another point noticeable is—they being परार्थ (we have already dealt with it), they work in the interest of the Self which must be *other than* these. They cannot, therefore, be held as constituting the nature of the Self. The 'object' cannot affect the real nature of the Subject—“न हि यस्य यो विषयः, स तेन हौयते वर्द्धते वा।” (मा० का० 5 on 6 मन्त्र).

We cannot understand how, in the face of these arguments advanced by him, the charge of Pantheism could have been found possible to be levelled at Sankara's poor shoulders by some of his modern critics and interpreters !

X.

The Subject and Its true Character.

—0—

The Subject (चेतना) and the object (चेत्र) are but two different aspects (संस्थानविशेषी) of one Reality—

“अध्यात्माधिदैवतयोः अन्तोन्योपकार्योपकारकत्वात्...एकस्मि सत्यस्त्र ब्रह्मः संस्थान-विशेषौ”—(गौ. भा०, 5. 5. 2.)

[“Both the Subject (अध्यात्म) and the object (चेतिदैवत including चेतना) are aspects of one Truth—one Reality (एकस्मि सत्यस्त्र ब्रह्मः)”]

The separation between thought and thing is a separation *within* the unity of thought ; the object is not something *outside* thought, unknowable. The Commentary on the Gitā states—

“चेद-चेतन्नौ येन ज्ञानेन विषयोऽन्नियते तत् ज्ञानं सम्पूर्णं ज्ञानं”

(गौ० भा०, 13. 2).

[“That knowledge is the real and perfect knowledge which comprehends *within itself* both the Subject and the object.”]

It is the unity of the Absolute which expresses itself in the finite subject and the object—

“मामेव उभयरूपेष्व स्थितं विद्धि, उभयात्मा अहमेव”
(गौ० भा०, नौलकण्ठ’s gloss, 3. 2).

The finite Self, as pointed out before, is rooted in the Infinite, and it is the Infinite which is bifurcated into, and expressed in, both the Subject and the object. Each of the Selves, in their negative *relation* to the others, is finite ; but in virtue of the presence, in every one of these Selves, of the unity of the Universal Self, complete and undivided *, in which each of them shares, is also Infinite. Every Subject and object are, therefore, at once finite and infinite, one and many, universal and particular. The subject and the object are thus correlated elements *within* the unity of the ultimate Principle which, as their sustaining ground, brings them into relation, yet transcends them.

The unity of the Universal Spiritual Principle which is present in each of us is the true Subject (ज्ञाता or ज्ञात्रूप) in which we share, and which, as Universal, cannot be restricted to a particular object but goes out to other objects.

Thus, there is *correlation* among the finite objects and subjects of the world—"विषय-विषयि-लक्षणं 'अनेकाम्भाव'-गमनं"—(प्र० 4. 5), but yet both the Subject and the object are *more* than these relations, as each of them, as we have pointed out above, shares in the unity of the Infinite which is completely present in each—

"वयपि कार्यालया उद्दिष्टते.....तदापि वत् पूर्वे लक्षणं तत्र नश्विति.....
द्वूर्धमेव उद्दिष्टते" (उ० भा०, 5. 1. 1.)

* "समोऽहं सर्वमूलेषु" and "अविमत्तं विमत्तेषु"—गी० ! "मवि सर्वादि भूतानि !"

[i. e. The mind, senses &c. &c. are all modifications of Prakriti. All these set a sort of limit to the Subject and are therefore called in Vedānta as its *Upadhis* or adjuncts. These are all its *objects* of cognition or experiences and cannot therefore form the essential properties of the cogniser.]

“यावत् किञ्चित् चेवज्ञस दुःखितलादिदोषजातं भविद्यमानं (i. e. not inherent to it) आसञ्चयति, तस्य चेयत्वोपपत्तेः, चेवज्ञम् लभेत, न चेवज्ञ-धर्मलं । न च तेन चेवज्ञी दृष्टिः ; चेयेन ज्ञातुः संसर्गानुपपत्तेः”

(गी० भा०, 13. 2).

[“What is *perceived* (कर्म) is an attribute of *Kshetra* (matter) ; and *Kshetrajna*, the cogniser cannot be vitiated by the blemish due to it. Whatever blemish—not inhering in *Kshetrajna*—you ascribe to Him, it comes under the cognised and therefore forms a property of *Kshetra*, not a property of *Kshetrajna*. Nor is *Kshetrajna* really affected by it, since association (संसर्ग) of the cogniser and the cognised is impossible.”]

(a) *The Empirical Self described—*

In one of our previous Lectures, we saw there is mention of Prāna-continuum which Sankara stated as Parināmi-Nitya. This is Māyā or Prakriti under the control of Brahma, out of which the five elements (पञ्चभूत) and the four successive types of beings gradually arose ; and this Prāna-continuum is the connecting link of all these—(एकसामान्यात्मकं). This may be called generally as Non-Ego or विषय which constitutes the environment of the Ego or the Subject or विषयी. There is interaction between the Subject and the object, and all the *experiences* (विशेष-विज्ञान) of the Subject are the result of this interaction. The empirical Self is described in Vedānta as “भूतमात्रासंसर्गात् लभविशेषविज्ञान” (श० भा०, 4. 5. 13) ;

because it is a part of nature or विषय which has equipped it with its organs of senses and the nervous system, and in connection with which it receives all its experiences or विशेषविज्ञान !

“अथिन् शरीरे प्राणः पञ्चवत्तिः इन्द्रियमनोबुद्धियुक्तः प्रजात्मा विज्ञानक्रिया-शक्तिवयस्मूर्च्छतात्मा युक्तः” (का० ८०, ८. १२. ३).

[i. e. “In this body, *Prana*, together with mind and *Buddhi* which mean “Conscious Ego” covered by the two faculties of cognition and action is attached.”].

“सदात्मनः प्राण-सम्बन्धमात्रमेव...जीवत्मभेदकारणं.....न प्राणैविंयुक्तम् जीवत्मसुपक्षते” (का० ५. १०. २).

[“It is its connection or relation with the *Prana* which constitutes the empirical Subjects and their differences from one another”.]

This Empirical Self is composed of five Koshas or spheres—the अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय ! In each of these spheres, the Self identifies itself with the particular sheath and looks upon it as the true Self. The lowest function discharged by the Soul or this physical Ego (अन्नमय) is the nutritive function—the desire felt by the Soul is hunger and thirst (अशना-पिपास). The next form is the sensory Ego which is called as—प्राणमय with its ‘sense-perception and motor actions, such as locomotion, excretion &’. The functions which stand higher are classed under the mind and heart and it is the mental Ego or मनोमय ! Higher than these are विज्ञानमय—intellectual activities. At the top stands—आनन्दमय—which is contemplation of Divine bliss and it is the sphere of feeling or enjoyment. The Soul composed of these five sheaths

with these five varieties of functions is the Empirical Self. It is merely a bundle of passive states and feelings and possesses a fund of impulses and passions. This Self, according to Sankara, is आत्मा प्रपरमार्थः, i. e. it is not the real Self at all. All its experiences (कर्तृत्व-भोक्तृत्व) produced by these functions in relation with its environment or विषय or not-Self may be regarded as effects; for, all its *experiences* (कर्तृत्व-भोक्तृत्वादिविशेषविज्ञान) are changes or Vikāras caused by its relation with its object (विषय) — “जयं (object) अहं (Subject) — इति सामानाधिकरण्योपचारात्” (इ० १. ४. ७). Sankara's idea is, because the Self erroneously identifies or confounds itself with the body, the senses, the states, feelings &c., it *experiences* the qualities born of the *Prakriti*, manifesting themselves as pleasure, pain &c; it thinks — “I am happy, I am miserable” &c. Its identification with what it *experiences* (विशेषविज्ञान), forgetting that the true Self lies beneath these five sheaths and is distinct from these experiences, forms its *Samsāra*-state and is the main cause of its birth. The Psychologists discover only the laws of these states or its experiences (विशेषविज्ञान), — how they are connected with the antecedents and consequents. The antecedent condition undergoes destruction in being replaced by subsequent condition —

“सर्वे हि कारणं कार्यसुतपादयत्, पूर्वोत्पत्तस्य आत्मकार्यस्य तिरोधानं कुर्वत् कार्यान्तरसुतपादयति” (इ० मा० १. २. १.)

This is merely the description of the changing

states—phenomena—merely the process of change. The antecedent phenomena are held to be the productive cause of the consequent phenomena. Hence the *whole* of the Soul changes from its antecedent condition to its subsequent condition in time; and the Soul is nothing more than the sum-total of its phenomena or experiences. This is equivalent to saying that *becoming* is everything and that there is no *being* which is becoming or manifesting. But the *real* Self is *more* than its experiences. The *real* Self cognises, feels, wills with the help of these five vehicles. It is this Self which has manifested itself in these successive spheres and identifies itself with each of these sheaths and is limited by these.

The true Self is *conscious* of its three states—जाग्रत्, स्वप्न and सुष्ठुप्ति—in all of which its true character can be detected. During our *wakeful* hour, our sense-organs are exposed to the influence of the external objects (विषयेन्द्रियसञ्चिकष्ट), and they become affected by the latter. Thus acted on, we wake up and actively compare the similar with dissimilar impressions and thus form concepts and make the sensations our objects of knowledge—

“निष्कृत्य समानासमानजातीयम्यो इदन्दिति विवेचनम्” (है० भा० 2. 6.)

During our *dreaming* moments, when the environment no longer acts on, and produces relations from, our sense-organs and the mind, it is our inner sense (वृत्ति), which remains engaged with the reminiscences of the impressions left upon it during the wakeful hour and these the mind recollects.

"The intellect is kept engaged, during dream, with the relics (बासना) of waking presentations, and these become the *objects* of the Self. The Subject being always distinct from its object, its luminosity is not destroyed.—"

"मनसि कामकर्मनिमित्तीङ्गुतवासनावति...वासनाः...अन्वदिव पश्यतः...
द्रष्टुः वासनाभ्योऽन्वत्वे न स्वयंव्योत्तिः...न वारयितुं शक्यते" (प्र० 4. 5.)

During *deep slumber*, all these activities not being aroused by external or internal stimulus cease, and they merge undifferentiated in Prāna.—

"संहतानि करणानि 'स्वायर्थानि' परतन्त्राणि च जायद्विषये । स्वाप्नेऽपि
संहतानां 'पारतन्त्रेनैव' कथिंश्चित् सङ्गतिर्व्याप्त्या । जायत्-स्वप्नव्यापारादुपरताः
सत्तः प्राणे सम्यगेकौभूताः...विवेकानहार्ता भवन्ति"

["All the senses combined together *work for* the Lord—the Soul—dependent on him during our waking states and hence the coalition of all the senses etc. *in One* is reasonable *even in Sleep*, because of their dependence on, and acting in co-operation *on behalf of*—some Lord. Waking and dreaming activities having ceased they blend indistinguishably in the Prāna]."

This undifferentiated Prāna in which all activities of the mind have merged in deep sleep is the seed—root-cause—of both the dreaming and waking states. For, when we wake up, from this seed the different activities (of the mind) become aroused by the action of the environment. This undifferentiated Prāna is not an *independent* entity *apart* from the Self ; it cannot be explained without referring to the *Subject* whose energy it is. Under no conditions Prāna exists *separated* from the Subject.

"सुषुप्तावस्थायां विशेषविज्ञानाभावमेव दर्शयति, नु 'विज्ञातारं' प्रतिषेधति"

(प्र० स० भा०, 1. 3. 19.)

["During dreamless slumber, the experiences merge in *Atmā* but we do not deny the existence of the *Cogniser*]."

We thus find from the brief description given above, that the Self in its three states is an active Subject and not merely an abstract indeterminate principle.—

"पञ्चावयसाची.....पञ्चावयेष व्यभिचारिणा न संस्थृश्यते" (i. e. cognizer of 3 states)—ब० स० 2. 1. 9.

(b) *The true Idealistic Self described—*

That the passive empirical Self (which is merely the aggregate of states, feelings &c. &c.) described above is not the true Self is very clearly brought out by Sankara in several places. We shall collect together some of his arguments about the nature and the distinction of the true Subject from the empirical Self.

"Men and others are called as endowed with *Atmā* not only because they possess the five sheaths (पञ्च-कोष given above), but they are known as endowed with *Atmā* because they possess that self-existing, eternal, changeless *Atmā*...who is beyond these five Sheaths". Here are the lines—

"एवं मनोमयादिभिः पूर्व-पूर्वव्यापिभिः आमन्दमयात्मैः आकाशादिभूतारम्भैः...
‘आत्मवत्तः’ सर्वे प्राचिनः । तथा स्वाभाविकेनापि आकाशादिकारणेन नित्ये नाविकतेन...पञ्चकोषातिगैर ‘आत्मवत्तः’... (तै० भा०, 2. 3)."

Thus we find the empirical ordinary knower and doer is subject to change (विकृत), but the true character of the knower and doer—which is the real essence of the former—is not subject to change. Sankara emphasises this truth in another passage in

another way. He says there that the "I" (अहं) is two-fold. The empirical "I" is subject to change (विकार), but the real "I" is what underlies the former which is its essential nature, since the empirical "I" is the result of the confounding of the Self with its body, the senses, states, actions &c. &c. I quote the passage here—

(i) "अहंकारेण देहादिसंबातोऽपि आदिश्चते अविवेकिभिः ।...

(ii) द्रष्टुरनव्यतदर्थनार्थं भूमैव निर्दिश्यते अहंकारेण, 'अहमेवाधक्षात्' इत्यादिना" (कठ० भा०, 7. 25. 1.)

["The indiscriminate people describe the body, the senses &c. as "I" ... but with a view to point out that the Infinite is non-different from the Seer or the Subject, it is described as "I" —'the I below' &c. &c."]

Here it is to be particularly noted that the real underlying "I" is stated as 'द्रष्टा'—i. e. active Subject or Knower. In the Taittiriya-bhāṣya also Sankara shows that what we call as the knower (वेदिता) is not the true character of the knower. What is true knower lies deeper, it is the Absolute itself—'वेदितुः सरूपं ब्रह्म'—तै० 2. 1.

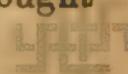
In the Katha-bhāṣya, we find—

"केवलसामान्यविज्ञानवान् सर्वतो धातौव । विशेषविज्ञानस्तः, स्वेन रूपेण स्थित एव सन्" (कठ० भा०, 2. 21.)

Here two facts stand clear before us :

Underlying or accompanying our *particular experiences* which we ordinarily know as our Self, there is the true Self ; and this is the true knower and agent.

In the Chhāndogya also the same truth is brought out thus—



“आत्मनेति वचनात् स्वात्मनोऽविशिष्टिरितेन... ‘अविशिष्टेन’ इति दर्शयति”।

Also

“तेजोऽवद्वस्तु सर्वे न ‘ख्यविशेषविज्ञाना’ &c.” (खा० 6. 3. 2).

[“By means of that ‘Self partaking of the character of Intelligence and as such *not differing from the real Self*—is indicated.”]

Also

[“Having obtained *specific consciousness* by contact with fire, water, food, manifest” &c.]

Here also we find that when the true Subject comes in contact with the external objects, special experiences (विशेषविज्ञान) are produced in it, and this is our ordinary Self. We confound the true underlying Subject with these experiences. But the underlying Self is the true Self which *has* these experiences.

The *Brahma-sutra* also gives us the same idea—

“वद्वाचो जीवात्मना अवस्थानं, ब्रह्मात्मना च” (ब्र० भा०, 2. 3. 17).

[“Behind the empirical *Jiva*, the Infinite Brahman is present”].

Again—

“अद्विन् निरूपाधिके आत्मनि, प्राणाद्युपाधिकृता ‘विशेषाः’ प्राणादिकर्त्त-
वानात्माभिषेयाः” (ब्र० भा०, 1. 4. 7).

[“When there is relation with *Prâna* and others, *in the real Self* certain *particular activities* are produced or manifested.”]

— The aggregate of these manifested activities and states is our ordinary empirical Self ; but the real Self lies deeper which we ignore.

(c) *The true Self is the real cognizer and Doer (i. e. active conscious Subject) :—*

In all these passages, we come to realise the important fact that Sankara everywhere reminds us that although to us the aggregate of the specific conscious states &c. constitutes the empirical knower, the *real knower* is the Intelligent Self underlying the specific states etc.

Similar is the case with the *Doer* (कर्ता) which is two-fold in its character. This fact has been brought out by the mention of two kinds of vision—दृष्टि ।

“दृष्टिरिति विविधा भवति—लौकिकी, पारमार्थिकी च । तत्र, लौकिकी... सा क्रियते इति जायते विनश्यति च । या तु आत्मनो दृष्टिः... सा तु द्रष्टुः स्वरूप-वात् न जायते [विनश्यति च । सा क्रियमाणयो... सं स्तु व व्यपदिश्यते”

(डॉ. भा०, 3. 4. 2).

[‘The vision is two-fold : one is ordinary vision—it is produced, and it is destroyed and thus it is liable to *change* ; the other is the true character of the Subject (द्रष्टा) and that is eternal, not changeable. We ordinarily confound or identify the latter with the former and describe as द्रष्टा or Doer.’]

Sankara gives the true character of the Doer in the following Bhāṣya—

“अविपरिकृतस्वभावया द्रष्टा नित्या ‘द्रष्टेति’ उच्यते”

(डॉ, 4. 3. 23.)

[“The eternal unchangeable Vision is the real ‘Doer’ (द्रष्टा) !”]

The *reason* is given below—

“न च द्रष्टुनिंवैव दृष्टिरित्वे विज्ञाते द्रष्टुविषयां दृष्टिरवानाकाङ्क्षते... तद्वयमवात्...न च स्वरूपविषयाकाङ्क्षा स्वस्ते व” (डॉ. भा०, 1. 4. 10.)

A similar idea is given in the *Brahma-Sutra-bhāṣya* also. (2. 2. 28.)

The sense of the above quotation is this. When it is realised that the activity of the Subject is unchangeable and eternal, this eternal activity is itself its own Subject (द्रष्टा). For, if you still ask what is the Subject of this activity, *Anavasthā—regressus ad infinitum* would be the result. Sankara puts the idea more clearly thus—

“यो हृष्टे द्रष्टा स हृष्टिश्चेद भवति, नित्यमेव पश्यति हृष्टिं.....तत् द्रष्टुं हृष्ट्या नित्यया भवितव्यं” (ब० 1. 4. 10).

[i. e. The eternal activity of the *Atmā* is itself the *Doer*, that is to say—the real character of the Subject (द्रष्टा) is the eternal *unchangeable* activity (हृष्टि)].

In his *Vākyavritti*, Sankara states the fact thus—

“अनापनविकारः सन् चथक्षान्तवदेव यः ।

उद्गादैन् चालयेत् प्रत्यक् सोऽहमित्यवधारय” ॥ (Sl. 19.)

[“Let you bear in mind this fact that ‘I’ am the true inner *Subject* who remaining unaffected and unchangeable in itself moves or impels the intellect, the senses &c. &c. like a load-stone”.]

All these discussions prove the fact that in Sankara-Vedānta the Subject is the true *Knower* and it is not affected by the *object* of knowledge ; and the Subject is also the real *Doer* who remains unaffected by its *object* of action and the *activities*—“न हि यस्त्वा विषयः (object), स तेन हीयते वह्यते वा” (मा० का० भा०). It is only the *empirical* knower and doer (कर्तृत्वमोक्षत्वादिविशिष्टः) who is dependent on and is affected by its *object*.—



"न हि केवलावस्त्रो 'भोक्तृत्वं', तु चादापाधिकृतमेव 'भोक्तृत्वं' (कठो भा०, 3. 4.)"

And also—

"कर्त्तृत्वभोक्तृत्वयोः 'विक्षिद्ययोः' विशेषानुपर्यातः" (प्र० भा०, 6. 3.)

[i. e. "There is no difference virtually between कर्त्तृत्व and भोक्तृत्व ; for, both are the changing *states* of the Atmā and they produce changes in it. These are in reality the modifications of the Intellect (बुद्धि)".]

It is to be borne in mind in this connection that wherever in his commentaries Sankara has refused to ascribe 'Agentship' * to the Self, it is such agentship as noticed above which is really a sort of changing state of the Self. The real character of the Subject, in Sankara-Vedānta, is that it is the original *source* of activity and of knowledge. There are some critics who have misunderstood Sankara's real position in this respect and they have made Sankara's Self as merely an abstract, indeterminate principle,—“a sort of action-less, consciousness-less void”.

As the topic is very important, we would quote here the explanation given by the famous *Tikākāra* Rāmatirtha in his gloss on Sankara's *Upadeshaśāhasri* which will, I am sure, support my contention. I would give the purport of what he says there—

* cf "किंवा नामरूपसाधा प्राप्यसमवायिनी" (ठ० 1. 4. 7).

Also—“प्राग् भोगेत्पर्याते केवलचिन्मावस्त्रं पुरुषस्त्रं 'भोक्तृत्वं' नाम 'विशेषो' भोगकाले चेत्यायते, निःत्ते च भोगे तदिशेषादपेतः...इति 'विशिष्टविकिय' कल्पते” (प्र० 6. 3.)

"The external objects produce modifications in our inner sensory (अन्तःकरण) ; and these are the *states* of consciousness produced in the Self, and the conscious Self is *reflected* in these states. Thus the Self becomes *identified* with its states, and the aggregate of these states is looked upon as the real Subject. This is the empirical "knower" or cogniser (ज्ञाता or प्रमाता)".

Again—

"The Prāna acts in various ways within the body, and its activities are stimulated by the organs of action (coming in contact with the external world). The Self *accompanies* all these activities and we fail to *distinguish* the Self from these activities. In this way, the Subject becomes the Empirical "Agent" (कर्ता)".

But, Rāmatirtha concludes that—

"But as the real Subject is always *distinct* and distinguished from these states and activities, it is the *witness* of all states and activities, it is the eternal *cogniser* and *Agent*". *

* "अन्तःकरणहत्तीनामाविर्भाव-तिरोभावधर्मवत्वात् तदिशिष्टतया सुरचमडीकृत्वं, विषयस्थैतन्वाभेदेन प्रकाशमानहत्ति-तत्स्थाभासाश्रयतया भासमान चात्मा—'प्रमाता' (ज्ञाता) इत्याचर्ते ।"

"कर्ता"न्दियाश्चिष्ठाय क्रियावत्-प्राणप्रधानान्तःकरणलिङ्गगताभासाविवेकात् 'कर्ता' इति च उच्चते ।"

"एता सर्वानेव चित्तविद्यासावस्थां 'स्वरूपचैतन्यातुगम'-मावेद, साचादवभासयन् इव माहमानः अलुप्तप्रकाशः...सादौ उपस्थिता 'ज्ञाता' इति च व्यपदिष्यते.... 'निर्विकार' एव ('कर्ता') वृट्टस्तः ।"

We thus come to the conclusion that the Subject (as well as the object) is the real *Seat of Power*—the active Source—which produces states and activities—its manifestations—in interaction with each other.

The true character of the Subject then is इता and कर्ता।

We may conclude then that everywhere, there is the empirical causality and the noemenal causality simultaneously present in each situation. Thus both the Subject and the object have a double character: an empirical and a noemenal character. The empirical character is the *expression* in time of the noemenal character which is not in time but expresses itself spontaneously and freely.

(d) We now proceed to collect particular instances where the Self is shown to be a true cogniser and active agent, which will bring out the fact that the Subject with Sankara was never a mere *abstract*, indeterminate principle :—

(I) “No presentation coming to the Self can remain unknown or unperceived. It is absurd to suppose that an object (विषय) is there, but it is not known by the Self (विषयी)”—

“वस्तुतत्त्वं भवति किञ्चित्, न ज्ञायते—इति च भगवपत्रंरूपच दृश्यते, न चासि चकुरिति वथा। च्यमिचरति चेयं, न ज्ञानं च्यमिचरति कदाचिदपि चेयं। चेयामादे चेयान्तरे भावात् ज्ञानस्” (ग्र० भा०, 6. 2.)

[“Whatever be the nature of the object of cognition, there is always the consciousness to cognise it....When one object is

replaced by another, when one object is removed and another is placed in its stead, the consciousness *cognising* them does not cease to exist, but continues unchanged behind it".]

"सर्वप्रभिचारिषु पदार्थे चैतन्यात्मभिचारात्, यथा यथा यो यो पदार्थः
ज्ञायते, तथा तथा ज्ञायमानलादेव, तस्य तस्य चैतन्यात्मभिचारिल" *

["The objects may change, but the consciousness is constant to *cognise* and hence the *cogniser* does not change "].

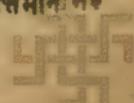
The passages quoted above show that the Self whose nature is consciousness is always a conscious Subject (ज्ञाता or *cogniser*) in reality.

Consciousness may exist where there is no object to be known, but an object can never exist without being cognised by the consciousness. The reason is—"The consciousness, if it does not exist, how can there exist a knowable ? Where there is no consciousness, there can be no knowable".

(2) In our every-day changes of three states, viz: our waking state and also our dreamless state, and the dreaming state,—the one and the same *identical* Intelligence (चैतन्य) continues to be present, and it is the *cogniser* (ज्ञाता) of all these states. This shows that the Self is a conscious Subject.—

(i) Even when the Self falls asleep in deep slumber (सुष्टुपि), the conclusion of Vedānta seems to be that although there is apparently no *knowable*

* cf "वात्यादिष्पि जागदादिष्वि तथा सर्वात्मवस्थास्पि, व्यावसायनुवर्त्तमात् मह-
किष्मनः अरन्तं सदा" (द्विष्मामूर्ज्जिं०, 7).



present in that state, the Self must, says Sankara, be regarded as *cognizant*, inasmuch as the absence of the knowable being itself a fact to be known ; but that cannot be known in the absence of a *cognizer* (प० भा०, 6. 2). The *Brihadāranyaka* agrees with this view—

“विद्यमानस्यैव स्वयंजीतिष्ठत् ॥ (आद्वत्स) सुषुप्ते इयह यत्तमीभावाद्देतीः...
सम्पर्वन्वातोत्तमीतद्दूषं” (4. 3. 22).

The expression एकौभाव gets its elucidation from *Chhāndogya-bhāṣya* thus—“द्वष्टुरन्यत्वेन अभावात्, मुक्तः
त पश्यति च” (8. 12. 2-3)—i. e. In the सुषुप्त stage or in the final release (मुक्ति) the *cognizant* Subject is present. Only because the *knowables* do not appear as *different* from or *apart* from the cogniser, he seems to be non-cognizant of anything knowable—“सुषुप्तावस्थायां.....न ‘विज्ञातारं’ प्रतिषेधति” (ब्र० सू० भा०, 1. 3. 19).

(ii) During our dreaming state, although the sense-organs cease to operate, our mind (अन्तःकरण) is active in that state with the waking reminiscences which are aroused. These reminiscences are to be regarded as its knowable which the Self *cognizes*—

“स्वप्ने इपि ‘द्वष्टु’—(cognizer)—रेवोपदेशः ।...यथपि स्वप्ने स-धोः
मवति (आत्मा).....जायद्वासनाशया ‘द्वष्टुव’ चोमंवति इति न ‘द्वष्टु’ स्व-
ज्ञोतिष्ठावाचो मवति” (शा० भा०, 8. 12. 1.)

(iii) During our *waking* state, when we *perceive* the objects of the external world, the Self is proved to be an actively *conscious Subject*. This is shown below :—

(3) No *perception* can be had unless the Self *exercises* its power of discrimination and assimilation, and active comparison of the sense-impressions aroused by the action of the external objects in the Self—

“इक्षस्यायं स्थः, जानोरयमिति विवेकेन (Discrimination) प्रति-
पदते...लङ् मादे च कुतो विवेकप्रतिपक्षः ?”

“सर्वोऽहि लोको मनसा पश्यति (Attention).....शानं भवति”

(ड० 1. 5. 3.)

[“The surface of the body (लक्) itself cannot make or comprehend the *difference between* the two kinds of impressions excited in the body by the hand and the knee respectively, unless the Self *attends* to those impressions (and institutes *comparison* between them). This attention shows the *active* nature of the conscious Subject.”]

(i) The Self as real ज्ञाता (conscious Subject)—

“अद्वा रूपं विजानाति, शोवे च शब्दं विजानाति, रसनेन रसं विजानाति
...इति सर्ववेच च 'विज्ञानशब्द' वाच्यतामेव दर्शयति...इति 'प्रज्ञानस्त्रभावतैव'
(ड० भा०, 4. 3. 2-30.)” “यो 'वेद' इहं मन्वानीति,...इदं जिज्ञासीते,
'वेद'...इति सर्वं प्रवोगात् 'वेदन' मस्य खरुपं (छा० भा०, 8. 12. 4-5).”

[i.e. “A mental act in which the Self is known implies, like every other mental act, a *perceiving Subject*. In every act of cognition, in each case, I am immediately *conscious of myself* as seeing, hearing, thinking &c.” Thus the Self is inferred to be a *conscious Subject*].

(ii) The Self as real कर्ता (active Agent)—

“दर्शनादि-क्रिया- (different functions)-निःस्वर्यानि तु च चुरादि-
वरशानि...इदस्य अस्य 'सामर्यात्' (Active power) अवश्यते ।...पात्रमः
सुनामात्र एव 'कर्तृत्वं', न तु व्यापृततया” (छा० 8. 12. 4-5).



["The organs of sight, of smell &c. are for fulfilling the functions of seeing, smelling &c. This fact is inferred, because the Self possesses the *capability*, because the Self is an *active Power*. This *agentship* (कर्तृत्व) of the Self is to be understood not as if the Self is *actually occupied* with the *particular functions* of the organs ; i. e. the Self is active without being affected by those activities."]

Thus, the Self is inferred to be an *active* Subject. From these, we find that in the perception of the objects of the external world, the Self is proved to be not *merely* as an abstract intelligence, but as a conscious and *active* Subject (ज्ञाता and कर्तृत्व).

(4) Wherever, in consequence of its relation with the objects of the world, certain states of consciousness are produced in the Self, they are all known by the term 'cognitions' (विज्ञान). The aggregate of these cognitions constitutes the ordinary *jiva*. As these states are all permeated by the consciousness, the ordinary indiscriminate people take these cognitive states to be the essential properties of the Self. To such people the Self is what is constituted by the sum-total of these states. But, in reality, these states are felt to be the 'knowables' (विषयभूताः) or objects of the Subject.—

"चकुरादिकारैविषयाकारेण परिचामिन्वा (बुद्धेः) ये विषयाकारावभासाः आत्मविज्ञानस्य 'विषयभूता' उत्पद्यमाना एव, आत्मविज्ञानेन व्याप्ता उत्पद्यन्ते।"

But to the ordinary people these states are regarded as the धर्माः i. e. the essential properties of the Self.—

"आत्मन एव धर्मा विक्रियाद्यपा इत्यविवेकिभिः प्ररिकल्पान्ते"

(वै. भा०, 2. 1.)



This is the ordinary empirical Self consisting of these modifiable and changing states, which the ignorant people take as ज्ञाता and भोक्ता. But this Self is merely the "bundle of sensations, appetites, desires, affections which constitute its experience. It is resolvable into the series of its conscious states."

But this is the Psychological account of the Self. There is another account of the transcendental or idealistic Self which is its true nature.

Here, I would draw your notice to certain terms. We have seen that the true character of the transcendental Self which underlies the cognitive states is not subject to modification. Although these states are its manifestations and belong to it, still it is not *affected* by them. With a view to show this, Sankara has used the word *Vijnāna* (विज्ञान)—'consciousness'—to indicate its nature—"आत्मविज्ञानेन व्याप्ता उत्पद्यन्ते".

But as these cognitive states are 'pervaded' by consciousness and are felt to be its 'object', this Self or consciousness must be the *conscious Subject*.

We would support our position by quoting what Sankara has stated elsewhere.—

"कर्त्तव्यं कर्त्ता, दृश्यना व्याप्तः? कर्त्ता हि कर्त्तृक्रियया व्याप्तमानं
भवति। अन्यश्च व्याप्तः, अन्यत् व्यापकः; न तेनैव तत् व्याप्तेत्"

(ह० मा०, 4. 4. 6).

["The *object* is always pervaded by the activity of the *Subject*. And the *pervader* is distinguished from, other than, the thing which is *pervaded* by it. A thing cannot be *pervaded* by *itself*."]

We find then that here, as the cognitive states are stated as its *object*, the consciousness mentioned

above to indicate the nature of the Self must be understood to be the *conscious Subject* (ज्ञाता or cogniser).

In connection with this point, the following observations of Sankara must be conclusive—

“दृश्य-कर्मलापनिभित्ता हि जगतः सर्वा प्रवृत्तिः—‘चइमिदं नोत्ये’
‘पश्यामि’...‘एतदर्थमिदं करिष्ये’—इत्यादा...चवगतिभित्ता”

(ग्र० मा०, 9, 10).

[“All the activities of the world have value in so far as they prove *useful* to the Subject, if the Subject can derive benefit from them, if these activities can be *utilised as an object* which might serve the purpose of the दृश्य i. e. the Subject”.]

(5) That in the Sankara system, the consciousness is to be taken in the sense of ‘conscious Subject’ (and ‘active agent’) can be gathered also from the following—

(i) The world is divided into two parts—the Self and not-Self.

“यदा हि सर्वे ‘ज्ञेयं’ कर्त्तव्यित्, तदा तद्यतिरिक्तं ‘ज्ञानं’ ज्ञानमिवेति
द्वितीयो विभागः...इत्यादि” (प्र० मा०, 6, 2.)

“All things can be classified as ‘knowledge’ and ‘knowable’—ज्ञान-ज्ञेययोरन्वयत्वम्—and all those who are not Nihilists in their opinion concede only a two-fold classification of ‘knowledge’ and ‘knowable’ and do not admit a *third kind*.”

Here we find ‘knowledge’ (ज्ञान) has been used for ‘cogniser’ (ज्ञाता) or the Perceipient Subject.

(ii) “Those who hold that ‘cognition’ (ज्ञान) is formless and is not known by mediate perception must admit that since an *object* of knowledge is

apprehended through 'cognition', the cognition is quite as immediately known"—*Gitā-bhāṣya*, 18. 50.

Again in the following sentences, note why Sankara makes no difference between eternal 'cognition' and 'cogniser'.

"अप्रसिद्धं चेत् 'ज्ञानं' ज्ञेयवत् जिज्ञास्येत्... न चेतदस्मि । अतोऽत्यन्तप्रसिद्धं (Self-sufficient) ज्ञानं, 'ज्ञातापि' अतएव प्रसिद्धं इति"

["Just as a man seeks to reach by 'cognition' the cognisable object, such as pot, so also would he have to seek to reach cognition by means of another cognition. But the fact is otherwise. Wherefore, cognition is self-revealed and therefore also is the cogniser self-revealed."]

We find in these passages, 'cognition' means really the 'cogniser' or the conscious Subject i.e. there is no distinction between the two.

The reason for using the term cognition for cogniser is to guard against the fact that the *empirical* cogniser or ज्ञाता with whom we are familiar is always changeable (विकारि-ज्ञाता). But the *real* conscious Subject is devoid of change when it cognises its object ; that is to say, the *object* of cognition cannot affect him.

(iii) "यदि ज्ञातापि चेयसम्बन्धो ज्ञायते, अन्यो ज्ञाता कस्याः स्वात, वस्त्रापि अन्यः । यदि पुनरविद्या ज्ञेया अन्यहा, ज्ञेयं चेयमेव ; तथा ज्ञातापि ज्ञातैव, न चेयं भवति" ।

["If the *relation* between the cogniser and the cognised could be cognised, another cogniser should be supposed to exist, then another and so on. If *avidya* or anything else is the cognised, then it is always the cognised only (ज्ञेय). So the cogniser is ever the cogniser &c." —*Gitā-bha.* 13. 2.]



Here the term 'cogniser' is employed, but this cogniser is not like the changing *empirical cogniser*; this cogniser is free from modifications i. e. not affected when it knows its object.

(iv) "तथात् देहादित्वच्चान् च इपादौन् एतेनैव देहादित्यतिरिक्ते नैव विज्ञान-स्वभावेन आत्मना विजानाति" (कठ० भा० 4. 3.)

["Atma, whose nature is 'consciousness', *cognises* the body, the senses &c. composed of colour, sound &c."]

Here, it is to be noted that to denote the 'cogniser', the term 'consciousness' has been employed.

Take the following also—

"सबे' प्रत्यया 'विषयौभवन्ति' यस्त, स...सर्वप्रत्ययदर्शी चित्तक्तिस्वरूप-
मातः ।...सर्वप्रत्ययदर्शित्वे च उपजनापायवर्ज्ज्ञ तट्टक् स्वरूपता, नित्यत्वं...
नित्यं ग्रेषता, एकत्वस्त्र...सिद्धं भवेत्" (केन० भा०, 2. 4).

["All cognitive states (प्रत्ययः) are *known* by it...the cogniser of all its knowable states is in its nature pure intelligence... That the *cogniser* of all its states is really eternal, free of particular determinations, one and not subject to changes of states in its own nature becomes well established."]

Here also, the eternal, changeless, 'consciousness' (चित्तस्वरूपमात्रः) is the real "Cogniser of all his cognitive states."

The reason is stated in the following significant line for the employment of the term 'consciousness' for the 'conscious Subject (द्रष्टा)'—

"इदुर्हि दृश्यं अर्थात्तरमूतं.....इति द्रष्टुः, असद्व्यात् [स्वयंव्योत्तिः]
(non-affection) सिद्धं" (ड० भा०, 4. 3. 22).

[i. e. "The conscious and active Subject is always to be distinguished from his objects of cognition; for, it is not attached to and not affected by anything."]

I must conclude by calling your attention to the fact that the conscious Subject being *distinct* from the object, there can be no *identity* between the consciousness and the being. The consciousness does not create or constitute its object ("आत्मसमवायिते दृश्यत्वानुपपत्तेः") ; but the object is the manifestation of the Being or Power from which it is produced in interaction with the Subject.—

"ज्ञाननु प्रमाणजन्यं ; प्रमाणच यथाभूतं वस्तुं विषयं । अतो ज्ञानं कर्तुं मकर्तुं सन्यथा कर्तुं मशक्य : ...वस्तुतन्नमेव तत्" (ब० भा०, 1. 1. 4. & 3. 2. 21).

It is thus seen that the Intelligence is not constituted of its objects of cognition. The object is 'given'. The object has an existence over and above its *presentation* to consciousness. The *object* possesses an identity which is not made by our mind, but *persists* in its changing modes or activities. This is the fundamental truth in the Subject-object relation. It is thus found that both the Self and not-Self—विषय and विषयौ—are known to us intuitively, according to Sankara, in the same act of *perception*, both being inseparable cor-relatives, although in their essence they are *ultimately identical*.

—o—



Jiva's State of Samsāra or False Predication and How to get rid of it ?

—::—

“गात्रि त्वं संसारै,—‘असुष्ठु पुच्छत्वादि-‘घर्ववान्’ ;
किं तर्हि ? ‘सत् यत् त्वमसि’ (छा० भा० 6. 14. 2).

i. e. “This spatial and temporal world does not enter into the *substance* of the nature of your Self ; nor does any of the states,—say, the state of yourself being somebody's son &c. &c. belongs to you as your essential nature (घर्व). What then ? You are really distinct from, and unaffected by, the world or the states ;—You are true Being, that thou art.”

(1) We must learn not to take things as they appear to us but as they are in their true character or nature,—not as they appear to our sense-organs and intellect. To perceive things as they are in themselves has been described as—“यथाभूतार्थदर्शनम्” in Sankara's *Sarvavedānta-Siddhānta* and as—“कामयायाकाम-ज्ञान”—in *Katha-bhāsyā* (3. 14). But how do the things appear to our intellect and our senses, and how to perceive them in their true character ? “Unless you wake up”, says Sankara, there in his *Katha-bhāsyā*, “from the deep slumber of *Avidyā* into which you are immersed, your look

will not be turned inward into the true knowledge of yourself (आत्मज्ञान). Why he speaks of Avidyā, we shall see that later on.

When an object (विषय) acts upon the Self by affecting the sense-organs, the impressions produced in the Self it interprets in terms of its own sensations.—

“गत्वादिभिरपि ग्राहादिषु अनुयज्ञीतेषु, प्रवृत्ति-निष्ठत्वादयो (Motor and sensory activities) भवन्ति, तेन तैरपि अनुयज्ञी भवति कार्य-करण-संघातस्म” (ब० भा०, 4. 3. 5).

Also

“मनः-संकल्पवशानि हि इन्द्रियाणि प्रवर्त्तने—निवर्त्तने” (ब०, 6, 1. 5.) *

[i. e. “There are action and reaction between the sense-organs and their respective sense-objects ; and the result is knowledge of external world and stimulation of impulsive action (प्रवृत्ति & निवृत्ति) ”]

[“The *Manas* is an organ of reflection and volition and will. We have cognition followed by consequent action”. (Vide also छा०, 7. 18-22).]

The true Subject, as we have seen, has a nature (स्वरूप) of its own, it has its own reason of being in itself ; it determines its own activities for the realisation of the *end* inherent in it. (छा०, 7. 22-23).

That it is *active* proves its interaction (संसर्ग) with the environment beyond it.

“सतो विशेषः कारकापेत्वः, विशेषस्तु विकार.....तदभावेभावात्”
(तै० भा०, 2. 8).

Thus the Subject is related to its own Self (स्वरूप) as well as to others beyond it (वाह्यरूप or सम्बन्धिरूप,

* “शब्देन (अविभूत) शोषे निष्ये प्रदीप्ते, मनसि विवेक उपजायते, तेन मनसा वाचा चेष्टा प्रतिपद्यते” (4. 3. 5.)

—ब० भा०, 2. 2. 17). This self-reference and reference to others constitute its outward characteristics or relations. The object is therefore known to the Self so far as it comes into *relation* (संसर्ग) with it.

But the Subject and the object do not derive their *whole* meaning from the *relations* into which they come to each other through interaction. Both are something *more* than their relations ; possess a *Swarūpa* (nature) of their own which come into reciprocal relation.

“उपाधिसम्बन्धहतं विशेषात्मसरूपं &c. &c. सर्वा भूत-भौतिकामात्रा
परं ‘संसर्ग’कारणभूता विद्यते” (ब०, 4. 3. 9 and 2. 1. 18).

[“When some object in the environment comes into *relation* with the Subject, certain particular states and activities (विशेष-विज्ञान) are produced in it.”]

Thus, neither the Subject nor the object can be wholly *resolved* into these relations.—

“विशेषविज्ञानवत्त्वं परिवृत्त्य, स्वेन इपेण अभिवृत्यते” (ब० भा०, 1. 3. 20).

These relations, or in other words, the particular states and activities &c. of the Self are but its *partial* or *inadequate manifestations*.—

“दशनश्चवच्चमनविज्ञानादुपाधिष्ठमैः (क्रोधहर्षादिप्रव्ययैष) ‘चाविर्भूतं
सहस्रते (ब्रह्म)’”—सु० भा०, 2. 2. 1. But—

“उपाधिपरिच्छिन्नसास्त रूपं त्वमस्तु वेद” (वैग० भा०, 2. 1).

In these relations, its *nature* finds partial (अकृतस्तु
and अत्य) * *expressions* ; they cannot represent it fully and adequately, as we have considered fully in our previous discussions.

* Vide : Lect. VIII P. 106 & 108.

But such is the habit of our intellect (बुद्धि) that instead of taking these states &c. as *partial expressions* of the Subject which underlies them, our intellect takes them to be the *component parts*, of which the Subject is composed. Thus reducing the nature of the Subject to these parts, or relations, our intellect makes the Subject as सावयव or composed of parts i. e. the sum-total of these states &c. constitutes the whole nature of the Subject. Here compare what Sankara has stated—

“रज्ज्वादवयवेभ्यः सपर्दिस्त्वा न वत्, बुद्धि-परिकल्पितेभ्यः सदवयवेभ्यः विकारसंस्थानोपत्तेः” (बा० भा०, 6. 2. 2.)

[“Just as the parts of the serpent are assumed in the rope as its own parts, so the modifications are assumed by our intellect as parts constituent of the Being (सत्)”.]

Also—

“निर्विशेषे एव चामनि सुखिलादयो विशेषाः कल्पिताः (i. e. चविदाव चक्षुषाः) ;..... चहवस्त्र चव्यमित्तारात्, कल्पनावस्थायामपि चहयता शिवा ”—मा० भा०, 2. 32.

[i. e. “The determinate states &c. are imagined (by our intellect) in the Self as its qualities or constituent parts (लक्ष्यं). But still, even while they are thus imagined, the Self remains unqualified by these (since the Self is unaffected by these and changeless), as it transcends these”.]

Sankara elsewhere argues that all these states, viz : pleasure, pain &c. &c. are felt by the Subject to be its *objects* ; and being its objects how can they constitute the nature of the Subject ?

“सुखदुखयोः विषयवस्थैर्त्वं, न चामनधर्मत्वं । न दुःखेन ग्रन्थविषयेभ्य चामनो विशेषत्वं” (ब० भा०, 1. 4. 7).

[“Pleasure and pain (and all nāma-rūpas) are the proper-

ties of the *object*, they cannot, therefore, be the properties of the Subject."]

Another argument advanced by Sankara—

"एकप्रत्ययविषयत्वानुपपत्तेः । न हि सुख-याहकैव प्रवचिष्यते प्रत्ययैव, विद्यानुमेयात्मनो विषयोकरणमुपपत्तेः" (ठ० गा०, 1. 4. 7.)

["Both the Subject and the object cannot be comprehended by the same kind of knowledge ; i. e. they cannot stand in co-ordinate relation. For, the pleasure, pain &c. are the objects of *perceptual knowledge*, whereas the Self is an object of *inferential knowledge*".]

There cannot be सामानाधिकरण (Identity) between the knowledge of the Eternal Self and the knowledge of its changing states or qualities.

But of the deeper unity of the Subject, our intellect, as we have stated above, perceives only the outer qualities spread out side by side. It sees one object outside another ; and in the object also, one point of space outside another point of space. It makes the underlying unity of the Subject as *composed* of its multiple states, as अनेकात्मक ; as if the sum-total of these states constitutes the Subject. Thus the Subject, to the view of the intellect, becomes altogether a *new* thing (वस्तुनामित्र), something *other* (अन्य) than the real underlying Subject. This is the way in which both the unity of the Subject, and the unity of the object * also, appear to our intellect and our senses. This

* The *object* is not mere 'manifold,' as Kant thought. It is already a unity and there is orderly connection among its qualities. For, they are the factors of a Purposive Unity, in connection with one another.

view is known in Sankara-Vedānta as the view of *Avidyā*—

“‘अविद्यया ‘चक्षते न’ प्रत्यपस्थापितमासौत्... ‘वस्तुन्नरमिव’ ;... करणादिक्रतं हि तत्, न आवक्तुं ; आवक्तुंसमिव प्रत्यवभासते” (ब० भा०, 4. 3. 23).

Take in this connection the following भाष्य on the Aphorism (ब० सू० 3. 2. 15.)—

“एवं ब्रह्मापि पृथिव्याद्यपाधिसम्पर्कात् तदाकारतामिव प्रतिपद्यते”

As soon as the names and forms become manifested and the objects appear before us, we think as if Brahma has *become* these forms ; Brahma seems to us to be of such and such forms. That is to say, we *restrict* Brahma to such and such forms, as if Brahma has itself *become* such and such objects ; i. e. in this view, Brahma's presence in the objects is in reality their presence. No distinction exists between the presence of God and the mere presence of objects. But this, says Sankara, is the view of ignorance. The real view is thus stated—

“निराकारसेव ब्रह्म अवधारयितव्य” (ब०, 2. 3. 14.)

“प्रत्यपाधिसेवं हि असेवेव ब्रह्मः शावयति शास्त्रम्”

(ब० 3. 2. 12, 16).

The manifested objects look like Brahma's forms, but they are not really so. They are not His forms : as if He has been reduced to these forms : as if He has actually *become* these forms : Brahma has no form at all *.

(a) That such erroneous views are due to our intellect (बुद्धि) and to our sense-organs will appear

* i. e. “यत् सर्वं, तद् ब्रह्मेति.....न तु यद् ब्रह्म, तत् सर्वमिति” (रब० १. 3. 1.)



particularly from the commentary on the *Gitā* where *Avidyā* has been said to be an inherent property of our intellect and our senses.—

"It is not right to hold that *Avidya* is an inherent property (धर्म) of the cogniser. For, we see such diseases as lead to the perception of what is contrary to truth and so on *pertain to the intellect, to the eye, to the organ*. Neither the perception of what is contrary to truth, nor the cause there-of (viz : the disease of *timira*) pertains to the percepient Subject &c. &c. (जी० मा०, 13. 2.)

I would quote the text here—

"एवं तद्दिः ज्ञात्वर्थोऽविद्या ? न ; करणे, चक्षुषि, तैमिरिकलादिदोषोप-
लभ्येः ।.....यथा करणे, चक्षुषि, विपरीतयाहकादिदोषदर्शनात्...सर्वत्रैव चयहृष्ट-
विपरीत-संशयादिप्रत्ययाः तत्रिभित्ताः करणस्त्रैव कस्त्रित भवितुमर्हति, न ज्ञातुः
चेवज्ञस्त्रैव । संवेदत्वाच्च तेषां.....न ज्ञात्वर्थात् &c. &c."

In the commentary on the *Taittiriya-Upanishad*, the same conclusion is given—

"विद्याऽविद्ययोज्जर्मलमिति चेत् ? न ;.....इपादिवत् प्रत्ययादुपत्येते
अनःकरणस्त्रैव" (2-8).

["Knowledge and ignorance (ज्ञानात्) could be *perceived* ; colour perceived cannot be an attribute of the percepient.....Therefore knowledge and ignorance, like name and colour, are not attributes of *Atmā* ; they pertain to the *intellect*."]

"ज्ञानात् न अत्मनः स्वाभाविको धर्मः.....न स्वाभाविकस्त्रैव उच्चित्तः
कदाचिदुपपदाते" (ड० मा०, 4. 3. 20).

["*Avidya* cannot constitute the essential nature of the *ātmā* ; for, you cannot deprive a thing of its essential nature".]

It is thus seen that our intellect and our senses take only an outward view of things, and they can not go deeper into the inmost unity.—

"पराच्च स्वानि व्यष्टयत् स्वयम् ; तस्मात् पराच्च पश्यति, नानारात्मन्"

(ड०, 4. 1.)

[“The self-existent ब्रह्म created the senses out-going. Therefore the perceiver sees the *external* objects, and not the ātmā within”.]

Everything appears to them as composite—अनेकात्मक, नानाधर्मविशिष्टः विचित्र आत्मा (ब्र० भा०, 1. 3. 1)—composed of parts, as divided into units (सावयव), one outside the other. In the place of the underlying unity a new thing composed of multiple parts (अनेकधा) is *created* for the time being—

“एक एव कूटस्थनित्यः अविद्या... अनेकधा विभाव्यते”

(ब्र० भा०, 1. 3. 19.)

It is therefore the construction of our intellect due to deep-rooted habit it has inherited. This is due to Avidyā (मिथ्यज्ञान). This Vedāntic false knowledge is known as अनिर्वचनौय-ख्याति. It superimposes the states of Consciousness upon the *unity* of the Subject, ignoring or forgetting the fact that the Subject is a unity which it maintains in and through its successive states which cannot be its component parts i. e. cannot be identified or confounded with the real nature of the Subject. They are, in reality, the *expressions* of its nature, and the Self is distinct from them—“अपृथग्वेति”* (मा० भा०, 2. 3०) ; “खत्वा भवति सर्वदा” (कठ० 4. 1.). Similarly, simply because God has taken the forms of *nāma-rupas* on Him—“न ब्रूमोऽतद्वर्त्त्याध्यारोपणा नास्तीति”—He has not actually *become these*. These forms are to be taken as His *expressions* ; His objects ; He is to be found partially expressed, manifested in these. These are ब्रह्मलिङ्गs—indicative of His *Swarupa* to a certain extent, and hence *Ananya* (अनन्य)—non-

* cf. “पश्चात्पौर्णप्रपञ्चसंसारं, पृथग्वात्मनो न पश्यत्” (खामनिरूपण, १००)



different from the Self—"इदं सर्वं यद्यमात्रा"—"Everything, all this, is *ātmā*". This fact is sometimes described by Sankara as—"सृष्टादिप्रपञ्चस्य ब्रह्मप्रतिपञ्चर्थतां दर्शयति" (ब०. भा० 1. 4. 14 & 2. 1. 33.) i. e. the manifestation of the world is for the sole object of *leading to the knowledge of Brahma* and not for any other purpose. Sometimes this fact is described as—"प्रपञ्च-विलय" as in—"अविद्याकृतं कार्य-प्रपञ्चं 'विद्या' प्रविलापयन्तः तमेवैकं मायतनं भूतमात्रानं जानथ (ब०. स०. भा०. 1. 3. 1.). It means that under the influence of *Avidyā* we used to take the world of *nāma-rūpas* as something separate, as if the underlying (आयतनभूतं) Self has become *composed* of these *nāma-rūpas* and become something *Anyā*—really *other*, abandoning its real nature (कार्यप्रपञ्चविशिष्टः विचित्रं आत्मा). But by *Vidyā* (विद्या), we are now to take the world (प्रपञ्च) as the *expression* of Brahma i. e. nothing but Brahma * ;—that is to say, everything is to be looked upon as revelation of Brahma's nature, not as *this* or *that thing* (i. e. 'अन्यदिव कार्याकारेण प्रस्तुतम्'—सु० 2. 2. 11.). In the *Taittiriya-bhāṣya* Sankara himself shows us the way and gives us the indication as to how we are to take the particular objects of nature as Brahma. He says there that—

"उमे पुरुष-पापे.....आत्मरूपेणेव, खेन विशेषरूपेण शूले कला.....पश्चति विद्वान्" (2. 9.)

[i. e. "We are to look upon virtue (पुरुष) and evil (पाप),—not as *पुरुष* and *पाप* in their *special forms*, but as *Paramatma*."]

A similar idea is given in the *Chhāndogya-bhāṣya* also—

सर्वात्मते इःखसम्बन्धोऽपि सात् इति चेत् ? न ; इःखसापि आत्मतोप-गमात् अविरोधः" (8. 12. 1) *

* cf. "नित्यिलं हृषविशेषं, दण्ड-इपले न पश्चतां विदुषां" (सामनिष्पत्तम्, 102).

[i. e. "If you object that if everything is to be taken as *ātmā*, there will then be connection with 'Suffering' (दःख) also ; —we reply that even suffering is not to be taken as suffering, but as *Atma*."]

As there is always an unchangeable sustaining *ground* in which the modifications of names and forms are rooted (ब० भा०, १. ३. १), we are indeed, liable to confound the ground with the *Vikāras*. But it is a wrong view, view of *Avidyā*—“न कार्य-प्रपञ्चविशिष्टः, विचित्र आत्मा विज्ञेयः...यथा अनेकात्मको द्वचः”। *Māndukya-bhāṣya* calls this view as चित्तदोष, विकल्पना (fault of the intellect). And Sankara has pointed out that—

“न हि उद्भिपरिकल्पितेन अवश्यवेन परमार्थतः सावश्वं वस्तु भवति”

(का०)

[i. e. “The unity does not really change to multiplicity, simply because our intellect cannot keep the *ground* separate and it imagines parts (अवश्व) in it i. e. identifies the two erroneously”.]

“Can the water of mirage”, Sankara asks, “render the saline soil (उषर-देश) miry with moisture” ? (न० भा० १३. २). Again he says—“न तु अहिवृद्धिकाले, तदपमकाले च, वस्तुनः कल्पितेषः स्वात् (ब० स० भा०, १. ४. ६). That is to say, “when a piece of rope is imagined under the form of a serpent, can that imagined form really make the rope a serpent ? It really makes no difference in the rope”.

We must make earnest effort to change such *intellectual* outlook of ours, and try to look upon the world from the stand-point of the Self.—

“सर्वं जगदेकौन्तत्य, बोङशधा प्रविभन्य, तत्त्विन् त्रृप्ताद्विद्विद्वात्मा”

(का० भा०, ४. ४. १.)

Even when we are confined to this *Samsāra*,



to the world, we are to take it as Atmā, not as something *other* than *Atmā*.

Compare—

“स इहै ब्रह्म, यद्यपि देहवानिव लक्ष्यते.....यसात् न हि तस्य ‘ब्रह्मत्व-परिष्ठेदेहेत्वः’ कामाः सन्ति ।

“तस्य आत्मेव, ‘नान्यः’ कामयितव्यः ‘वस्तुत्तरभूतः’ पदार्थो भवति”

(ह० भा०, 4. 4. 6).

Nothing ought to appear to him as *other than* Brahma ; but all the differences of nāma-rūpa should now appear as *manifestations* of the underlying unity which is realising itself in them ; for, Atmā is the *truth* of all differences—“सदाज्ञना विकाराणां सत्यत्वं, स्वतस्तु अनृतत्वमेव”। The differences would no longer appear *different* (अन्य) from Brahma, as so many self-subsisting things. And all ideas of *Separation* (मेद-वृद्धि, अन्यत्व-वोध) due to *Avidyā* would vanish. This erroneous idea it is which stands between our Self and Mūkti (final freedom).—

“अन्यत्वापोहेन संसारोपरमः कर्त्तव्यः । अविद्याया ‘अन्यत्वे न’ प्रवृत्तप्रसापित-मासीत्, तत् एतच्चिन्द् काले एकीभूतं” (ह० भा० 4. 3. 23.)

“अन्यो हि अनिहतभेदप्रत्ययः । स ‘अन्यत्’ पश्यन्, पश्यन्, मनानो—इदं कला इदं प्राप्तुयामिति हि मन्यते । तस्य एवं-कुर्वन्ती न ब्रह्मसंसारात्”
(हा० भा०, 2. 23. 1.)

[“This Samsāra ought to be got rid of, by means of removing the idea of *Anyatwa* i. e. separateness. The idea of separateness is due to *Avidyā*, has been brought on by *Avidyā* or ignorance. This separateness is to be supplanted by the idea of Brahma, idea of unity”.]

(N. B. The significance of the word ‘एकीभूत’ is to be found in छा० भा० 8. 12. 3. quoted below.)

"The man with whom the idea of *difference* has not ceased regards (everything as) *Anya* i. e. different or separate from Brahma. He sees things as *different* from Brahma, hears and thinks things as different—he also conceives in this way—'by means of this thing I will gain that thing' &c. The man who takes things in this way, cannot be said to be 'resting in Brahma'."

"ननु 'कथमेकः' सन् नान्यत् पश्यति, नान्यत् गच्छोति ।.....कामांश्च वाच्च-
लीकिकान् पश्यन् रमते इति च विवदः ?.....नैव दोषः ; इदुः-'रम्यत्वे च'
कामानामभावात् न पश्यति" (शा० भा०, 8. 12. 3).

["How is it that you make two contradictory statements ? When the idea of *unity* will be established, one will see nothing, hear nothing &c. Yet you say that a "Mukta" will see the कामs (ideal forms) in Brahma-loka. The reply is this—He does not see these ideal forms as अन्य, as separate from अत्मा."]

Here compare what Sankara says elsewhere—

"अविद्याहृष्टैनां.....'अन्यदिव' कार्याकारिष्व प्रस्तुतं ; अब्रह्मप्रत्ययः
सर्वोऽविद्यामावः, ब्रह्मैवैकं परमार्थसत्यं" (सु० भा०, 2. 2. 11.)

["Those who are affected by *avidya* view the effects extending on all sides as if they are something *other* (अन्य) than Brahma. All ideas that it is not Brahma are nothing but *avidya* ; Brahma alone is the Reality"].

(b) In this connection, I should like to draw your attention to Sankara's theory of "*Adhyāropa* and *Aparāda*" (अध्यारोप and अपराद) which has been resorted to for the purpose of "अन्यत्वापोह" referred to above, i. e. for the removal of the idea of separateness—अन्यत्व—from our mind and to firmly establish the idea of Brahma everywhere. The significance of the Theory is stated here :—When in the Self, through its contact (संसर्ग) with the objects in the environ-

ment, certain particular states and activities are produced, we superimpose (चारोप) these on the Self, and thus confounding the two, we regard as if the sum-total of these particular states &c. constitutes the nature of the Self. This is *Adhyāropa*. Then Sankara describes the theory of *Apavāda*. Instead of confounding the states &c, and the Self, we ought to take these particular states &c. as means—उपाय— for the true knowledge of the underlying Self. Always to look upon the states &c. as a means for self-realisation is the correct view and this Sankara describes as *Apavāda*. *Rāma-tirtha* has thus explained this *Apavāda* theory in his note on the *Vedānta-sāra* which we should always bear in mind. He explains—

“अपवादो नाम—कार्यस वारयमानसावशेषं, कारयस्तदपच्यतिरेकं
कार्यस च सत्त्वावधारणं वा—‘अपवाद’ इत्युक्तं भवति”।

The lines have been thus translated by A. E. Gough—

“[Rescission or repudiation is the attribution, to the effect, of the being of its cause; or the determination of the non-existence of the effect otherwise than as identical with (i. e. nondifferent from) its cause.”]

You will see then that we are not to look upon the effects i. e. the objects of the world or the states &c. of the finite Self, as so many *self-subsisting* and independent entities, but as having *no separate being* from the underlying cause or the Self. Sankara regards this view as the *means* or उपाय for self-realisation which will remove the idea of separateness or अन्यत्वं। Take his illustration given there—

“संख्यासूक्ष्मपरिज्ञानाय.....रेखाध्यारोपणं कृत्वा ‘एकेयं रेखा’ ‘द्वयेयं अतीयं’ इति याह्यति, अवगमयति संख्यासूक्ष्मं कैवलं—ते तु संख्याया ‘रेखात्मतं’ मेव।...तथा, उत्पत्त्यादने ‘कीपाय’मास्याय एकं ब्रह्मतत्त्वमाविदितं। युनः तत्-कल्पितीपायजनित ‘विशेषपरिशोधनार्थं ‘नेति’ ‘नेति’ इति तत्त्वोपसंहारः कृतः” (डॉ भा०, 4. 4. 25).

It means—

“संख्यावृद्धिः कचित् रेखानेव अचरं (or संख्या) मेव। पश्यत् उपदेशेन रेखायां अचरवृद्धिं (or संख्यावृद्धिं) तत्याज। तदस्त...चनात्मानमेव आत्मतथा जानीते...तथात् दृष्टिं वारयित्वा...तदुपायमादप्ते इति.....तत्त्वसूक्ष्मं वीधयति” (आ० गि०)।

[i. e. “We employ lines, dots &c. to represent the numbers and we call certain line as ‘one’, another line as ‘two’ and so on. But simply because the lines are used for numbers, the numbers do not become lines ; the lines are to be viewed only as a means for the comprehension of the nature of the numbers. In the same way, the manifested differences of *nāma-rūpa* and states &c. do not *reduce* the Self to these differences ; but these are to be taken simply as a means of, for the *purpose* of, the real knowledge of the Self. These differences are not to be mistaken for the Self, simply because they appear in the Self”.]

Compare also—

“चनात्मानं देहेन्द्रियादिसंघातं आत्मनो हश्चामानमपि (i. e. object) चटादिष्ट, ‘चात्मते न’ गङ्गाति...चहो दुरवगात्मा विचित्रेयं माया”

(कठ० भा०, 3. 12).

[“People mistake for the *atma* the body, the intellect, the senses &c. &c. which are not the *atma*, but as its knowable objects, like the pot &c. This is due to the influence of the mysterious and marvellous *Maya*.”]

“The true nature of the Self is not tainted by the blemishes of the senses &c. ; because the *atma* is *external* to the false notion so superposed”—5. 11.]

(2) The *Sādhanas*, means, for the realisation of Brahma—

By the cultivation of moral virtues and other *Sādhanas* we must purify our mind and the senses—“ātmā is seen by the purified intellect” (कठ. भा० 3. 12). The infinite wealth (आनेश्वर्य—आमद) of the inexhaustible (अव्यय) nature of the *Atmā* is present in our Self. The realisation by the Ego of the Reality of the *Atmā* in us is beautifully described in the *Brihadāranyaka-Upanishad* by the help of the impressive illustration of the union of husband and wife* in deep love and affection. The husband in the embrace of his most affectionate wife forgets altogether the presence of objects near him and *loses* his *separate* consciousness and being in the pure and perfect and selfless happiness born of such union.—

“यथा खोके प्रियया इष्टया स्त्रिया सम्बूद्ध परिष्वक्तः, कामवन्या वासुकः, न वास्त्रं किञ्चन वेद ‘मतोऽन्यदस्तु इति’, न च आत्मरं ‘अहमेषि सुखो दुःखो वेति’; अपरिष्वक्तस्तु तथा विमकः जानाति सर्वमेव वाचा’ &c.”

(ड० भा०, 4. 3. 21.)

It is thus seen that when the true knowledge arises, the *avidyā* under whose influence the objects of the world appeared as *different* from the Supreme Unity will vanish and with it the idea of separateness (अन्यत्व-वोध) will disappear, and this is जीवान्मुक्ति—Emancipation.—

* We believe the *Vaisnava* philosophers borrowed their ideas of मधुर-भाव from this text.

“अस्त्वभावनिहस्तौ... आत्मभावो भवति ।... सर्वस्त्वभावो मुक्तिः”

(श० मा० 4. 4. 6.)

“संसारिणः संसारित्वापोहेन ईश्वरात्मत्वं प्रतिपादयिषितं”

(श० स० मा०, 4. 1. 3).

[“When the idea of (our) *separateness* (from God) is removed, the idea of (our *essential identity with*) God will arise. This is *Mukti*. That we are *essentially connected* with the world is to be removed, and that we are *essentially related with* God is to be *realised*”.]

Unless we are able to annihilate this *avidyā* which has concealed Brahma and created or projected the idea of *Anyatwa*—separateness—in its place, how can we gain the true character of the Supreme Reality—यात्मा-दर्शन ? Nila-kantha, the reputed commentator of the *Mahābhārata* and a faithful follower of *Sankarāchāryya* states that *Nirguna Brahma* whose nature is Bliss (आनन्द) contains within it infinite wealth of ज्ञानेश्वर्य and शक्तिसौम्य, and it is this wealth which is finding expression in the world. “आनन्दस्य नित्येश्वर्यं मायया अभिव्यञ्जयते” *. Sankara himself calls *Nirguna Brahma* as *Sivam* (शिवम्) in—

“परमार्थतोऽगुपाधिहातं एकमेवादितीयं... अनममयं 'शिव'मिष्यते”

(श० मा०, 6. 3).

And also—

“अहयता शिवा” (मा० का० मा० 2. 33.)

“यत्तु अनममृतममयं 'शिव'मिष्यतीयं वत् सत्यं त आत्मा तत्”

(श० मा० 6. 16. 3).

As the Infinite is within the finite Self, the Infinite ज्ञानेश्वर्य—wealth of Wisdom and Power

* Vide : महाभारत—वनपर्व, chap. 213.

and Beauty—lies concealed under *avidyā* within us.—

“जीवः परमात्मांश इव सन्, तिरस्कृतज्ञानैश्वर्यो भवति...जीवस्त ज्ञानैश्वर्य-
तिरोभावः...देवेन्द्रियदुष्कृ-विषयमेदमादियोगात् भवति”

(ब० स० भा०, 3. 2. 6).

“परमानन्दस्यैव विषय-विषयाकारेण मात्रा प्रस्तुता” (ह० भा०, 4. 3. 33.)

[“The finite Self—being like a part of *Paramatma*,—like a Divine Spark, Infinite ज्ञानैश्वर्य—exists concealed within him..The infinite wealth of Wisdom and Power is covered up on account of the connection of the finite Self with his body, sense-organs , the intellect and sense-perceptions and the like”.]

[“Limited measures of the Supreme Bliss work in the world through the Subject-object relation.”]

At present, we do not even suspect its presence in us, so completely has *avidyā* concealed, screened it. Our eye is fixed at present upon the names and forms—“नामरूपोपाधिदृष्टिरेव भवति स्वाभाविकौ” (ह० 3.5. 1). But as that screen is gradually removed by our cultivation of moral virtues and other *Sādhanas*, the Infinite ज्ञानैश्वर्य will gradually stand revealed before us. —

“ज्ञानैश्वर्यादभिज्ञिरपि परेष परेष सूक्ष्मी भवति” (ब० भा०, 1. 3. 30).

To the extent you are able to remove the Screen of *Avidyā* (Vide, ब० स० भा०, 1. 1. 12 and 3. 2. 5), to that extent the Infinite Divine Wealth—भगवदैश्वर्य—will stand revealed and realised by you. But it requires great effort and *Sādhana* on your part.—

“महाप्रवासेन समावप्नहन्ति निरोधं तत्त्वां” (कठ० भा०, 4. 1),

(प्र० भा० 6. 1).

[“Our inherent natural impulses must be curbed with intense effort.”]

And our success in this direction is also dependent on the Grace of God.

“परमेश्वरमभिध्यायतो यतमानस... ‘ईश्वर-प्रसादात्’... कर्मचिदेवाविभवति... त स्वभावतः सर्वे वां” (ब० स० 3. 2. 5).

[“It reveals to only a few of those earnest Spirits who meditate on God, through the Divine Grace.”]

These ऐश्वर्य's are inexhaustible and perfect, they cannot, therefore, be completely revealed here in this temporal and imperfect mundane world, since what is revealed here is but a partial expression of the Divine. To a world beyond this, yet connected with it, we would carry our Soul there with its *Sādhana* (पूर्वप्रक्षा—ब० 4. 4. 2), and be enabled there to *further* develop our capacities—

“यतते च ततो भूयः संसिद्धौ कुरुनन्दन” (गी०, 6. 43). and thus to perfect our character. We are not merely finite and creature of time, but we are also something *more*—we are also infinite, which raises us beyond time-limitations and makes us one with the Supreme Infinite (परमात्मैकत्व) Principle—Brahma, where all strife and defect will end and we would be perfect with the Perfect.—

“सर्वदः स्वविनिर्मुक्तचैतन्यात्मकोऽहमित्येव आत्मानुभवः (ब०, 4. 1. 2).

“पुरुषे तु... तर्भानर्थवातातीते प्रतिपत्ते दृश्यते प्रयोजनं मोक्षसिद्धिः”

(ब० भा०, 3. 3. 14).

[“The immediate realisation of the *atma* is “I” which is free from all suffering and evil.” “The Supreme End of existence is the realisation of freedom in the Supreme *Purusha* who is found to be lying beyond all evils and sufferings”.]

The Infinite is within us, God's purpose is revealing in the world, and it is our duty to choose that-

Good as our Ideal. We may fail to realise it, and in that case there is no advancement. But we are *free* to a certain extent and there is possibility to adopt it as our End. As God is working in the world and He is the ultimate Agent, He will see that His good purpose is not frustrated and that the world is, as a whole, advancing to the good Purpose. God is within us in possibility and we have actualised that possibility so far in our character. Infinite possibility lies open in our character and it is not something stereotyped. Determinists say that it is our character—प्रकृति—which finds expression in our conduct (आचरण) — “प्रकृति स्तु नियोच्यति... करिष्यते वर्गोऽपि सन्” (गी., 18. 59); and it is our character that determines our actions. But our character has been *formed* by us; it is liable to transformations. The Determinists *identify* the Self with the character which it owns. But the real solution lies in the *relation* of the Self to the character. The Self is to be *distinguished* from its content; it *has* its character, but it is not identical with it. *Apart* from Self, character is mere abstraction. Hence, that our character determines our action really means—it is *our Self* (which *has* the character for its content) that determines; and the basal Self being Infinite, infinite possibilities are always open to it. My past and present life cannot be exhaustive expression of my possibilities; I am always *more* than my past and present life. Hence, nobody can tell beforehand how our Self will actually express its hidden possibilities. Sometimes the Self surprises all by its action which is quite unexpected, which

leads to quite a different course of action. Take the case of *Jagāi* of Nadia who broke away from his past, yet he was the *same* man. But the man sometimes falls when he is expected to stand.

Other Sādhanas for self-realisation—

(a) So long as we are driven helpless to action by the energies of our impulses born of our empirical nature (प्रकृति), we desire objects which are calculated to satisfy these impulses ; we are bent on selfish ends and are deluded by 'Egoism'. We must rise above the sway of affection and aversion and restrain these impulses under the law of rational reflection, by "abandoning attachment and the fruits thereof"—

"राग-हेषवियुक्ते स्तु विषयानिन्द्रियेशरन् ।

आत्मवश्यर्दिष्यात्मा प्रसादमधिगच्छति" ॥—

Worldly desires and interests are useless to a man of wisdom. The commentary on the *Gitā* says— "By restraining the *first natural* activities one by one and thereby gradually inducing fresh and *higher* activities, the *Sruti* teaching works (कर्मकाण्ड) serves to create an aspiration to reach the inmost Soul" (I8, 66).

(b) "I reward the *unselfish* who do their *prescribed duties* and seek for *Moksha*, by granting them knowledge" (Chap. 4). Free from egoism and without attachment for fruits of action, one must meditate on *Iswara*, dedicating all actions to Him. Devotion to one's *duty* leads to perfection. "Self-knowledge is the aim of all endeavour."

(c) Knowledge of the true nature of the Self aided by all favourable conditions of its rise and de-

velopment, viz : purity of mind, humility, inner purity of mind, "Self-control which consists in directing exclusively to the right path the body and the mind which are by nature attracted to all directions", perception of evil in birth, death and old age, in sickness and pain ; steady unflinching meditation on the One as our sole refuge &c. &c.—these virtues are to be cultivated (Chap. 13. 7-11.). ज्ञान-निष्ठा consists in an "intent effort to establish a continuous current of the idea of the inner Self (प्रत्यगात्मा)—chap. 18, 55.

(d) The *Gitā* remarks—“The end of knowledge is freedom (मुक्ति). The end should be kept in view ; for, it is only when one perceives the *end* that one will endeavour to cultivate attributes which are the *means* of attaining that knowledge. The attributes or virtues to be cultivated have been specified in Chap. 13, 7-10.—

(i) Humility, patience, uprightness, purity, social service, absence of Egoism, society of the disciplined &c. &c.

“अमानिलमदश्चिलमहिंसा चानिराज्यवै । दया मूर्तिष्वासुम्” &c. &c.

(ii) Cultivation of piety, chastity, right intuition &c. &c. (Chap. 16, 1.)

“अभ्यं सत्त्वसुष्टुप्तिः । ज्ञानयोगव्यवस्थितिः । अहिंसा सत्त्वस्त्रीषः, अपेक्षन्” &c. &c.

(iii) मैत्री, करुणा, मुदिता, उपेक्षा &c. as mentioned by Madhusudana in his Gloss on the *Gitā*.

(e) Contemplation of the Beautiful—in “रसोऽहमस्यु कौन्तेय,” “प्रभास्त्रि शशि-सूर्य्योः,” “शब्दः स्त्रे,” “पौरुषं दृष्टु” etc. etc. (Chap. 6, and 11);

Chap. 5, 25—“सर्वभूतहिते रताः” etc.

(f) Sankara's remarks are very useful in the formation of our *ethical* character.—

"The good (चेयः) and the pleasurable (प्रेयः) are confusedly presented to the man. The intelligent *compare* the two ; and on mature *reflection* discern their *relative value*—their difference—and having thus reflected, they embrace the good as worthier than the pleasurable. Then they adopt *means* to the attainment of the End chosen" (कठ. भा.) . We thus compare, estimate our impulses—they are thus our *objects* of contemplation. A sum-total of feelings, impulses etc. etc. cannot deliberate, cannot control anymore than *each* feeling and impulse *separately*. Only a free Self can do so which *has* them. In every *voluntary action*, the Self which is not in time, does and can introduce a *new* element in time.

(g) कर्म—Work done under impulsive forces and with self-seeking end in view is to be replaced by work done with higher and inner ends in view. Reflection—विचार—guides man in this stage for selecting higher ends. Then lastly, the realisation of the unity of the Self is the highest end and it is the highest *activity* in life. The meditation of Brahma in and through the manifested objects—“जगत्स्य यथा लं तत्-परिज्ञानात् परं चेय इति सर्वोपनिषदां निषितोऽर्थः” (प्र. भा. 6. 1)—in order of increasing value—is regarded as meritorious, and it leads man gradually to the *highest* Goal. The doing of all prescribed duties and leading a life of virtue (“पूर्वं पुरुषकृत् भूत्वा”—हृ. भा. 4.4.9.)—are regarded as necessary *aids* to the knowledge of Brahma.



It is wrong to hold the view that the Vedānta teaches *inertia*—inactivity.—

‘पूर्व-पूर्वभूमिषु वैराग्यं, उत्तरोत्तरभूमौ आनन्दप्राप्तिसाधनं ; वैराग्यस्मा तर-तम-भवेन’ परमकाष्ठोपपर्णः, ‘निरतिशयस्य’ सख (Transcendent good —beyond the series of goods in the scale of existence) ‘परमानन्दप्राप्तिसाधनत्वसम्भावात्’—(चा० गिरि, in ब० भा०, 4. 3. 33.)—

i. e. Man cannot find satisfaction of his Self in any earthly and temporal order of things. He seeks in Transcendent God the fulfilment of the Good he is trying to realise in his own life. This Good—“परमानन्द”—we find revealed *gradually* in the order of nature.

“यत् यत् विभूत्याद्यतिशयः, तत् तत् ईश्वर ईति उपास्यतया योग्यते”।

Thus we think of God as a Power in the world—immanent power working in the world and progressively making for Good. The world, as I have tried to show in a previous Lecture, reveals an End or Divine Purpose which is being unfolded stage by stage. The world is striving towards, developing towards, an End and its Goal is out of sight. “Brahma is “आनन्द”—“रस” ; and this रस is what gives pleasure and joy, is well-known in the world as sweet, sour &c. &c. Here, the *worldly bliss* produced by the presence of external helps (stimulating objects), has been instanced for understanding the Divine Bliss ; for, it is by means of this well-known bliss that the Divine Bliss can be understood” (तै० भा०).

Thus the *Ideal Good* (आनन्द or साध्वर्य) which is revealing and working in the worldly objects, of which they are but imperfect manifestations—is the *highest*

End of human pursuit. The lower and higher objects are, therefore, only the *proximate* ends and these can be made to be embraced in the Highest Good. The multiplicity of human ends is connected with the Supreme End. But as Brahma *transcends* the temporal order of objects, we ought not to remain satisfied with these lesser ends, but must move through these for a complete and *final* satisfaction.—

“नगत्कारणं उपास्य वद्ध उक्ता, अनुपाधिब्रह्मप्रतिपत्तिः कर्तव्या...
उभयविदेव सम्बग्नानी। न हि अवतरस्य तत्त्वे ज्ञाते क्लतक्लव्यता अस्ति”

(नौलकळ in the *Gitā*).

In the *Gitā*, it has been shown that Brahma is to be first worshipped as the *Cause* of the world—as the *Power* which carries on and sustains the worldly process—परिष्णामि-नित्य । —“सामान्यात्मके मयि सर्वे विशेषः प्रोताः” । Then at the same time, Brahma is to be known as a Being which transcends this process—कूटस्थ-नित्य. A man who has not realised these two aspects of Brahma cannot be said to be able to realise the Highest Good—the Supreme End (गौ०, Chap. 12).

—0—

The Source of Adwaita-vāda.

ADWAITA-VĀDA IN THE RIG-VEDA.

—::—

While discussing the relation which subsists between the cause and its successive effects, Sankarāchāryya in his commentary on the Brahma-Sutra introduced, as we have stated before, the idea of two stand-points from which this relation can be viewed, *viz.*, the Pāramārthika and the Vyāvahārika. He says that from the former stand-point the effects are to be looked upon as Ananya (अनन्य) —not distinct—from their cause, although from the Vyāvahārika view, we take them to be Anya (अन्य) —distinct—from the cause. About the exact significance of these two terms—'Anya' and 'Ananya'—much misunderstanding exists in various quarters and we would try in this Lecture to bring out the bearing of these two terms upon his entire theory in the light of what Sankarāchāryya has himself said about them.

We would here explain the idea with the help of an illustration which Sankara himself has used in several parts of his commentaries. मृद्दुल्य (fragments of earth), पिण्ड (lump of earth), घट (pot) are the effects or transformations or manifestations of the cause मृत्तिका (clay). Now, what is the nature of the relation that exists between these

successive changes issuing out of the **मृत्तिका**—effects produced from the cause? This relation can be explained in two different ways. The ordinary common people of the world regard the successive changes thus produced as self-subsisting entities—existing *separated* or divided from their cause. The clay to their view, has transformed itself as **मृच्छूर्ण** and the **मृच्छूर्ण** totally transforms itself into **मृत्-पिंड**, and the **मृत्-पिंड** into the **बट** or the pot. One form is changed into another and that again into another and so on. One dies and another is produced. The preceding forms are looked upon as the causes, successively, of the latter forms. This is the empirical stand-point and our practical life is bound up with this view.

But it is otherwise when these are considered from the **Pāramārthika** stand-point. This view never regards the effects as separated from or outside of the causal reality. They can never exist separated from their cause, *out of relation to* their cause. **मृच्छूर्ण**, **पिंड**, **बट** etc., are not, to this view, so many self-subsisting entities, but only successive manifestations of the one causal reality—**मृत्तिका**—lying, hidden behind them. Here, the clay or rather the nature of the clay finds its expression in the successive forms produced out of it. The real essence of the clay is not *lost* in these forms ; it is present behind each of these successive changes : the identity of the cause is not lost but present in each successive change or difference.* It does not itself change with these changing forms ;

* Vide : the quotation given at P. 132.

it does not, in assuming these forms, become something else or **अन्य**. It is clear then that these successively changing forms do not entirely lose their value * in the eyes of those who are possessed of the पारमार्थिकदृष्टि. Sankara has told us that there is really no conflict or opposition (**विरोध**) between these two views.

“तेषां (द्वितीया) द्वैतदृष्टिः, अस्माकमहैतदृष्टिः ।.....ते.....अस्मदीयोऽयं ‘सर्वानन्यत्वात्’ आत्मैकत्वदर्शनपक्षो न ‘विरुद्धते’ (मा० का० भा०, 3. 17-18) ”.

[“They are all Dualists and dualism is their stand-point, but our stand-point is non-dualism. There is no *conflict* between these two views, as everything is non-different (**अन्य**) from the Self”].

Here compare **आनन्दगिरि**—

“द्वैतमहैतकार्थं, न च कारणं तत्कार्यप्रतिभासैर्विरुद्धते,—कार्यस कारणातिरिक्तं अभावात् । अतः द्वैतपञ्चैरहै तपक्षो विरुद्धो न भवति” ।

[“All dual forms are the effects of non-dual (Brahma); and there is thus no conflict between the effect and the real cause ; for, no effect is really different from the cause.]”

As there is no opposition, the परिणामवाद may be retained even when we emphasise the विवर्त्त-वाद †.

But there are, unfortunately, several modern interpreters of Sankara's System who think otherwise. They regard all *nāma-rūpas*—the whole universe—as mere illusion, as unreal and false. But, as we have seen above, Sankara has found no necessity for denying the existence of the world altogether. Sankarāchāryya distinctly declares—

* Because they are viewed as the *manifestations* of the underlying cause (not as this thing or that thing.)

† “अप्रत्याक्षराय कार्यप्रयंत्रं” परिणाम-प्रक्रियां च आश्रयति स्वकारः (वेदा० भा०, 2. 1. 14).

"Nobody has the power to dissolve both the external and internal existences which are presented to our senses and to our consciousness (विद्यमानः)."

Here is how he expresses this idea :—

"कोऽयं प्रपञ्च-विलयो नाम ?.....तत् यदि सावत् विद्यमानोऽयं प्रपञ्चो देहादित्तत्त्वं आज्ञातिमिकः, वात्सात् पृथिव्यादित्तत्त्वाः प्रविलापयित्वा इतुचित्, स पुरुषमात्रे एव अशक्यः प्रविलापयितुभिति, तत्प्रविलयोपदेशोऽशक्यविषय एव स्वात् ।"

(वै० भा०, 3, 2, 21).

["What", Sankara enquires of the doubtor, "is your idea about the Dissolution (प्रपञ्च-विलय), pray ?.....The world—both in its subjective and objective condition—actually exists (विद्यमानः) ; nobody is therefore capable of dissolving the *existence* of such a world. You cannot really mean this by your term प्रपञ्च-विलय " &c. &c.]

In a famous passage in the *Brihadāranyaka-bhāṣya*, he raises a question—

"If you hold all the nāma-rūpas to be real and not false, what would be the fate of your Adwaitā-Vāda ? Brahman has been declared in the Sruti as One and without a second. If you hold to this declaration made by the Sruti, you cannot, at the same time, admit the reality of the difference of the nāma-rūpa—the changes going on in the world."—

"नामरूपोपात्मसित्वे —‘एकमेवादितीयं’ ‘नेह नानास्ति किंचन’ इति श्रुतयो विश्वे रन् इति,—न ; सत्त्विल-फेनदृष्टान्ते न परिहृतत्वात्”

(ब० भा०, 3. 5. 1).

The reply here suggested by Sankarāchāryya is very important. He says—"No, you need not deny the existence of the changes—the nāma-rūpas. The existence of these does not at all harm, or come into conflict (विरोध), in any way with the theory of Adwaitism. Take the case of the relation between



water and its productions—the waves, bubbles, foams and froth ; the relation between clay and its successive transformations in the shape of मृच्छुर्ण, मृतपिंड, घट etc.” As it is the *cause* itself which appears as these changed forms, these are, in reality, non-different (अनन्य) from their cause. No necessity arises to *deny* these successive changes, if we conceive them to be (अनन्य) *i. e.*, non-different from their cause. That these are non-different (अनन्य) from their cause does not make them different—अन्य—or independent entities : neither does it *abolish their own respective forms*. Carefully note also what Sankarāchāryya says in this respect in his *Vedānta-bhāṣya* :—

‘न च समुद्रादुदकात्मनोऽनन्यते इपि..... फेन-तरंगादीनां इतरेतरभावापत्ति-भवति ।
न च तेषामितरेतरभावानापत्तावपि समुद्रात्मनोऽन्यते भवति ।’
(व० भा०, 2. 1. 13).

[“i. e. The foams, the waves, the billows &c. are non-different from the sea-water (their cause), but they are different from one another in their own respective forms ; one form does not pass over into another form”.

“Each of these is different from the other, no doubt ; but that does not make them different from the sea-water.”]

The sum and substance of Sankara’s arguments may be thus stated :—

(a) Whenever the effects are produced, they are produced from their cause ; they can never appear divided—separated—from their cause.*—

* “यस्म च यस्यादात्मलाभो भवति, स तेन अप्रविभक्तो दृष्टः, यथा घटादीनां घटा”
(व० भा०) ।

“विशेषाः सामान्ये उपासाः, न तत एव निर्मित्ये गच्छतुं शक्वन्”

(व० भा०) ।

Can you separate the pot from its cause—the clay ? Can you separate the waves from their cause—the water ? Can you, placing the waves outside the water, regard them as something self-existent—as something अन्य ?

(b) The effects are, in reality, the manifestations of their cause,—the stages through which the causal reality expresses its nature. It is the cause which without forfeiting its own identity differentiates itself in these forms. It is the cause which holds these forms, sustains them. It is like the identity of the thread which holds the manifold flowers together and forms a piece of garland.* Then how is it possible to *abolish* these successive changes or to *separate* them from their cause which holds them ?

(c) The cause does not, in assuming these forms, lose itself in them. The movements of my hand, the walking, the uttering of words—all these are my states ; they are mine, they belong to me. If you separate these from me, they lose their substance, they die ; for, it is the cause alone which binds its effects. One can, without difficulty, recognise the *identity* of the cause in its different changing states or manifestations. A cow, when lying in repose and ruminating, is called a cow ; but when it gets up and walks, will it now be called a horse, and not the same identical cow † ?

* “मयि सर्वमिदं प्रोतं, सूते मणिगणा इव” (गी०) ।

† “न हि लोके गौक्षिण्यं गच्छन् वा गौम् वति शयनस्तु अवादिजात्यकरम् इत्यादि” (ड० भा०, 2. 1, 20).

The cause is thus the same throughout all its changing differentiations and does not lose its identity and *become* something *different* from its own self.

Throughout all these changes, the cause remained as it was in itself. Thus Brahma exists *apart* from relationships, *as well* as in and through relations. It transcends the universe of Māyā, but in its transcendence it does not throw away Māyā ;—Māyā being but no other than Brahma (itself), revealing and hiding itself. When घट (pot) disappears it hides itself in clay ; for, it was nothing but clay ; when it appears as a pot, it is nothing but clay ; for, it hides its nature as clay in घट (pot) ! Sankara thus expresses the idea—

“दन्तिनि दार्ढविकारे, दार्ढ तिरोभवति ; सोऽपि तदेव ।
जगति तथा परमात्मा, परमात्मयपि जगत् तिरोधते” ॥

(सामनिरप्त, 94.)

[“The wood lies hidden in the form of the elephant, (when it is) made of wood, and the form of the elephant when disappearing also hides itself in the wood. So the Supreme Self lies hidden in the universe (when manifested) and the universe (when disappearing) lies hidden in the Self”.]

Brahman or the underlying Reality is not thus in any way affected or changed by the changing nāma-rūpas. It is the universe in which the Reality is expressing its nature, so that you need not deny the reality or the existence of the universe. There is, therefore, no opposition (विरोध) between the world and its causal source.* It is in this way that in

* Vide : Ananda-giri quoted at p. 193.

Sankara-Vedānta the परिणाम has been retained, while emphasising the विवक्त॑. It is most erroneous to suppose, as has been done by many, that in order to retain the unity of Brahman, Sankarāchāryya has abolished the world as false.

Sankara's Adwaita Philosophy is founded upon this relation of the cause and its effects. From the discussion given above we arrive at the conclusion that one cause is present behind its different manifestations in the world ; that the cause itself is gradually realising itself in the different forms of nāma-rūpa. It will be a mistake to think the effects produced from the cause as something *different* from it.

One Reality manifests itself in the multiplicity of nāma-rūpas, and the true nature of this Reality has not been *reduced* to these successive effects. It is the connecting link of all these differences, and its own nature realises itself in and through these differentiations. There is no need in Sankara's System to declare the unreality* of these differences, or to separate these from the underlying causal reality taking them as self-sufficient entities.

If the Māyā and its products are not Brahma itself, but something else, other than ब्रह्म (अन्य) ; (if they do not form part of Brahma) then the result would be violation of Adwaita-Vāda—a *dualism* would step in. Sankara avoids this dualism by pointing out non-difference (अनन्यत्व) of effects

* "सदाभ्यु विकाराणं सख्यं, सतस्य अनृतत्वमेव" (का० भा०)



from their cause. He has not *abolished* the objects of the world, he only looked upon them—as Brahma, as the expression of His nature. This was his पारमार्थिक view ; he looked upon the world from this higher stand-point. The following quotations will also support our position—

“अनवगत-काच्छनामा,
एवमविवेकभाजा,

भूषण-धीरेव भूषणे हैमे ।

नगति तथा न तात्त्विकी धिष्ठा ॥”

(स्वात्म-निष्ठपत्र, 83.)

[“Those who have not realised the gold, look upon a golden ornament as an ornament only (but not as gold) ; so too those who have no realisation of truth, do not perceive the world as Brahma, but as world only. ”]

वहुभिः किमेभिरुक्तैः,

शौकर-फेन-तरङ्गाः,

‘चहमेवेदं चराचरं विश्वं ।

सिन्धोरपरायि ग खलु वक्तुनि ॥ (145)

[“All this universe sentient and non-sentient is Brahma, is “I”. Foam, wave and spray &c. are not, in reality, substances *different* (चर्य, अपर) from the ocean.”]

“आत्मैवैकं नगत् सर्वे,

सदो यहत् घटादीनि,

आत्मनो ‘इन्द्रत्’ न किञ्चन ।

स्वात्मानं सर्वमीचते ॥”

(शात्रबोध, 48).

[“As one sees pots &c. as mere clay ; so all this universe (सर्वं) is only the Self, there is naught *other* than Self.”]

It is our deliberate opinion—and this opinion has been formed by a careful and scrutinising study of the Rig-Veda itself—that the relation between

the cause and its effect as expounded by Sankara-chāryya, the true import of which we have given above, owes its origin to the Rig-Veda. The popular conception that the hymns of the Rig-Veda are addressed to the grand and remarkable natural forces which captured the imagination of the primitive Aryan settlers of India, in the shape of the Sun, the Moon, the Dawn, the Sky, etc., is altogether erroneous. We have, on the contrary, found ample material in the Rig-Veda which unmistakably proves that the theory of Non-dualism as interpreted by Sankara in his Vedānta System of philosophy runs throughout this stupendous work from the beginning to the end. This may sound strange to many ears, but would it not rather be regarded as remarkably strange that an intelligent race of people like the Hindus should exhibit such a lamentable lack of even common-sense in allowing the hymns and Mantras addressed to inert (जड़) non-intelligent *natural* phenomena to form an essential part of their religion ! Even at the present day, their daily devotions and prayers to God are performed by a hymn of the Rig-Veda. If the Rig-Veda contains nothing but certain measured lines meant to be addressed to the fascinating objects of nature calculated to inspire awe and admiration, then its value and importance are considerably diminished. To our view, the importance of the Rig-Veda lies in the fact that it is the original store-house of the Indian Idealism which supplied the materials of Adwaita-Vāda which subsequently gave rise to the admirable System of Vedānta.



We have found above that it is an important feature of the Vedantic causal theory that the effects produced by the cause can never remain *separated* from the cause and be regarded on their own account, to be independent and self-sufficient entities ; and that the causal reality, in assuming these forms, does not become something else (भव्य), losing its own nature. It is only the nature of the causal reality which finds gradual expression in and through these visible forms.* Now, *this is also the position of the Rig-Veda itself*. The Vedic Rishis worshipped this causal Reality which operates behind these visible forms, knowing full well that these visible forms *by themselves* have no value at all. For, they can never be *separated* from the underlying causal reality and considered on their own account, as if they are the only realities. The Vedic Rishis did not remain satisfied with these visible forms but behind the shifting scenes of nature they always tried to seek for and discovered a constant causal Reality which they worshipped. It is the quest of changeless which is in the midst of changes.

There are quite a number of arguments by which this position has been established in the Rig-Veda. We would, in this Lecture, content ourselves with presenting *only one set* of arguments collected from different places of the Rig-Veda. If, to the Vedic Rishis the gods were no more than so many *visible*

* ".....तथा मनुष्यादिष्वे व हिरण्यगर्भं पर्यन्ते तु शानेवर्याद्यमित्यकिरपि परेष परेष मृथसो भवति"। (वै० भा० १-३-३०) .

Vide : also भा० २५-१२.

objects as they appeared to the senses, we would not have found mention of the *dual nature* of *each* of the Vedic gods so clearly and distinctly, as has been done in the Rig-Veda. The Agni, the Suryya, the Aswins, the Soma,—in fact every Vedic god we find described as possessing a dual form, a dual nature of his own. As Brahman has been described in the Upanishads as प्राणस्य प्राणः, मनसी मनः, सूर्यस्य सूर्यः: etc., so in the Rig-Veda, under the visible forms of the gods there is, in each case, an *invisible form* which constitutes the *true nature* of these gods. In the Vedic state of society, people were not wanting whose cultured minds were busy discovering the presence of an invisible causal power working behind nature which they contemplated and worshipped, taking the shifting phenomena of nature as mere external expressions of that hidden causal power. The very mention of the dual nature of the Vedic gods unmistakably bears witness to the fact that the actual visible forms of the gods were never recognised in the Rig-Veda as the *only realities*. They are all different facets of one and the same shining light, different types of manifestation of one unity, different names for one Reality.

We would now quote here the hymns from which readers would find how the *dual nature* of the gods has been brought out in the Rig-Veda.

(1) Take the case of the *Agni*—

It is stated about Agni—the fire-god—that the visible, material form of Agni has *within him* another invisible, internal form, and this internal form—सूक्ष्मरूप—is the real nature of the material fire.

अमशानामि, i. e. the fire kindled on cremation ground for burning the dead body is thus addressed :—

“क्रव्यादमयि” प्रहिष्णोमि दूरं, यमराज्यं गच्छतु रिप्रवापः ।
इहैवायमितरो नातवेदा, देवेभ्यो हव्यं वहतु प्रजानन् ॥

[“The material form of the fire, the form which is devouring, consuming the body of the dead, we do not want ; let this form be removed from us. But here, *within* this visible fire, there is *another fire*, and this fire it is which knows *everything* born in the world. It is this fire which always conveys oblations to the gods.”]

Take again the following Mantra :—

“विधेम ते परमे जन्मप्रये, विधेम सोमैरवरे सधस्ते ।
यज्ञाद योनेददारिष्या, यज्ञे तम् ॥”

[“The fire has two-fold birth-places—the place of its manifestation. The one is the superior place, and the other inferior or the gross place. We desire to worship, O Fire ! that place—that *source*—that योनि—from which thou hast sprung”.]

That the invisible form of the fire is nothing but its causal nature has been very well brought out by the term योनि. This invisible causal substance of the visible fire is also referred to in another hymn in this manner :—

“विद्धा ते नाम परमं गुह्या यत् । विद्धा तमुक्तं यत आज्ञन्त्य” ॥

[“The fire has got a most *hidden* name, and we have been able to learn of this hidden name of the fire. We know, too, the *source*—उक्तं—from which thou hast sprung up, O Fire !”]

In another hymn we find this address :—

“Over and above this material body, the fire has a most *auspicious body* ; carry by that body this dead man to the higher region of heaven (10-16-4).” Exactly similar prayer we find addressed to the Sun in the Isa-Upanishad : “Withdraw, O Sun ! these Thy visible rays. I desire to see that *auspicious* form of thine which lies concealed within those rays.”

(2) **Suryya**—

The Rig-Veda in similarly unmistakable terms refers to the underlying hidden causal substance existing behind the visible form of the Sun.

“इ ते चक्रं स्थे, ब्रह्माण चतुर्था विदुः ।

स्थैकं चक्रं यद् गुहा, तदध्यातय इत् विदुः” ॥

[“To the Sun belong two wheels (चक्र). One is gross, visible to all ; but the other is hidden, invisible— गुहा । ”]

[“Who knows this *invisible hidden* चक्र of the Sun ? Only to those who are of contemplative turn of mind, who meditate inwardly within, this गुहा चक्र reveals its essence ; others cannot know this.”]

This description leaves no doubt in our mind as to the real nature of this invisible wheel of the Sun. It is the causal substance which underlies the *visible* gross form of the Sun. The presence of this causal substance within the visible Sun has been brought out in another form in a hymn which the 50th Sukta contains in the first Mandal.

The Sun is thus described there—

“There are three states or forms of the Sun. The one state is termed as उत् ; the other is उत्+तर, and the last is उत्+तम्. That Sun is called as “उत्”, whose beam falls upon this earth. The Sun which spreads its beams upwards in heaven is termed as “उत्तर”. Besides these two, there exists the “उत्तम्” Sun who never sets, never rises”. This beautiful description gives us an idea of the visible gross form of the Sun, as well as its invisible causal form, and also the form which lies even beyond the causal state (which in the Upanishadic nomenclature may be called as तुरोय state). Sankara in his commentary on the

Vedānta has explained that the light (ज्योतिः) of the Sun which is sent up to heaven is no other than the being of Brahman—“अथ यदतः परो ज्योतिः दीप्तते”, etc., etc., (वे० भा०, १-१२४). By the ‘light’ mentioned here in the Sruti we are to understand the Being of Brahman which is to be found underlying all the visible existences as their causal substance. *

The Rig-Veda, too, in describing the invisible subtle state of the Sun clearly refers to that underlying causal substance. In the Chhāndogya-Upani-shad, the Solar Disc has been described as a bee-hive and it is there stated that the real Sun does not rise or does not set—“न निम्नोच, नोदियाय ।” This line is exactly similar in its idea to the Sun described in the Rig-Veda as the उत्तम् Sun ‘which never rises, never sets’.

These descriptions clearly bring out the fact that the Rig-Vedic Sun and the Fire also are not merely visible gross natural objects.

(3) We shall now consider how the सोम has been described in the Rig-Veda. This is stated about the *Soma* (सोम)—

“सोमं मन्तते पपिव अन्वत्, संपिबन्ति शोषयिं ।
सोमं यं ब्रह्माणो विदुः, न तस्माश्राति कवन् ॥

[“When the people press the सोम and squeezing from it its juice drink it off, they think they have quaffed the सोम ; but to those whose minds are inwardly turned, the fact stands clearly comprehended that nobody can ever drink of the true, real सोम ।” “न ते अश्राति पायिषः”—“No mortal man of the earth can drink Thee, Soma !”]

* “विकारे अनुगतं अनस्-कारणं व्रक्ष निर्दिष्टम्” (वे० भा०, १. १. 24-25).

You will see that as in the case of the Sun and the Fire, here also we find the two-fold forms of the सोम ;—the one is its gross form which the people ordinarily press and drink ; but “who is to drink the subtle invisible form of सोम, its hidden causal substance which the material form of सोम contains within it ?” It is for this reason that elsewhere it has been stated of the सोम that the “eternally existent *Soma* has got *two kinds of beams* extending both ways :—

“तमयतः पवमानस (सोमस) रश्मयः, भ्रुवस सतः परियन्ति केतवः” ।

And also—

“हिता व्यूर्णन् अस्तस धाम,
खर्विंदे भुवनानि प्रथम” ।

[i. e., “सोम which is the source of अस्तस has its *two parts* covered by its rays.”]

It is also stated that the “*Soma* has a *place* within it which lies *hidden and invisible* to the ordinary gaze of the people and it is in this hidden place where exist the thirty-three gods” and that “to this *real* place become centred all the prayers of the devotees”—

“तत्र स्वे सोम पवमान निष्ठे, विश्वे देवासु खद एकादशासः ।”
“तत्र स्वे पवमानस अस्तु, यद विश्वे आरवः सद्गुरु” ।

If the सोम were merely the सोम plant, how could it be addressed as the “inexhaustible navel (नाभिः) of the earth,” as “the seed (रेतः) from which all the objects have been produced” ?

As we have seen above in the case of the Sun, the सोम also has been stated to have a “तुरीय” place—“तुरीयं धाम महिषो विवत्ति” ।

(4) We now come to *Indra*.—

Indra has got two forms ; one of these forms constitutes his gross, visible form and the other is the causal form behind the former into which it is inter-woven, and that is his invisible subtle form. These dual forms of Indra find expression in several ways—

“इरे तदाम (वरीरं) मुखं पराचैः ।.....महत् तदाम तु चं पुरुषं क्,
येन भूतं जनयो येन भव्यं । प्रवं जातं व्योतिर्यदस्त् प्रियम्” ।

[“Indra possesses dual bodies. One of these bodies is *most hidden* ; and this hidden body is very large and it extends over—touches—large spaces. By this body, Indra has brought into being the past and the future (objects) and created those bright objects he desired to create.”] This body, you are requested to mark, has been called ‘प्रब् ज्योतिः’ and ‘पुरुषक्’ i.e., it is ‘the most ancient light,’ and ‘exists in touch with all the objects of the world.’ Can it be anything else than the causal substance which interweaves itself into the visible form ? The poet of the Mandal V has clearly indicated this causal form when he declares that “he has come to learn the most *hidden place* (पदं) of Indra”—

“अवाचवचं पदमस्तु सख, रुद्रं निधातु रत्नाय मित्तन् ।
अपृच्छमवान्त ते मे चाहुः, इन्द्रं नरो बुवाना च देम” ।

[“Among the performers of the sacrifices, only those are able to know this hidden पद of Indra who are बुवानाः, i.e., those who could see into the depth of things.”]

Unless we take the invisible causal form of Indra into our consideration, the description that “Indra has created the heaven and the sky (द्यावा-पृथिवौ”, that “Indra has planted milk into the bosom of the cow”—becomes inconsistent and insignificant. Such descriptions lose their value and become

useless when only the gross, visible, phenomenal form of Indra is taken.

As we have seen while considering the form of the Sun, the Fire and the Soma that each of these Vedic gods possesses a तुरौय form ; in the case of Indra also, a तुरौय पद, besides the two Padas already stated, is mentioned—

“उमे नि पासि जन्मनो । तुरौयादित्य इवनं त इन्द्रियमातस्यादमृतं दिवि ।”

And this तुरौयपद has been described as अमृत पद ।

(5) In the description of Visnu, we find a statement about a परम पद । Visnu has been described to “contain three Padas, viz., the one extending over the earth, the other over the sky and the third the heaven. But nobody, it has been stated, can ever see the *hidden* पद of Visnu—which is अमृत—undying, and which is filled up with honey—मधुपूर्ण”—

“वीरि पदा विचक्षमे विष्णु गोपा अदाभ्यः.....

तदिदांसो विपण्यावो जाग्यवांसः समिक्षने, विश्वोर्यत् परमं पदम्” ।

[“Only those who are *wake ful*—ever alive to the real nature of things—who are thoughtful—only such people can see the परम पद of Visnu.”]

(6) Of the वायु—the Wind-god—also, we find a similar description of its two-fold forms. The one is its स्थूल—gross, visible form and the other its deep-laid subtle invisible form which the former contains behind it.—

आविमौ वातौ ;—वात आ सिन्धीरा परावतः ।

दूरं ते अस आवृतु, पराव्यो वातु यद्रपः” ।

[“The wind is two-fold : one form blows from the sea ; but the other comes from a place very far off (परावतः), i.e., a place

lying beyond (the visible world). The first form gives us strength ; but the other has the *power* to drive out sin."] What has been described as the killer of sin can never be the gross वायु ; it must be the *causal reality existing behind* all the visible objects. This *subtle form* of the वायु is known as मातरिका in the Rg-Veda. Now, the मातरिका is the source of all sorts of activities. It is from this source that the visible वायु—vibratory motion—has sprung. In the 168th Sukta, in Mandal I, we also find two-fold strength of Maruts—“हिता शः ।” “From which region the Marut is coming ?”—it has been asked. The reply given is,—“Is it coming from the inferior (चवर, i. e. अन्तर्बूत) region ? Or is it blowing from a region *lying beyond* the visible places ?”—

This enquiry shows us clearly the visible and invisible forms of the Maruts. It is with reference to this invisible underlying वायु, that such statements become consistent as these—“It is *within the lap* of the वायु that all the gods perform their respective functions.” It is clearly the causal reality which is present behind the visible motions or activities which has been referred to by these descriptions. It is of this वायु we find it stated that “it is the Maruts who “have extended the objects of the earth and the shining objects of the sky”—

“आ ये विश्वा पार्थिवानि प्रथत् रोचना दिवि” ।

The term विष्वस्य in connection with the Maruts indicates its three states—the visible, the causal, and the तुरीय state. That all of these Maruts have only *one source* from which they have all sprung has been beautifully described by a metaphor.—“As the spokes are all centred and fixed in the navel of the wheel, so they are all come from one *identical source*”—

“रथानां ये अराः सनाभ्यः ।”

यददो वात ते गृहे अमृतस्य निधिहिंतः”—

This *treasure house* of अमृत must be the causal substance which sustains the gross visible form and which is its source.

(7) Two kinds of Sky (आकाश) we find described in the Rg-Veda. As in the Upanishads the भूताकाश and the परम व्योम—both of these are mentioned, of which the latter is the undifferentiated condition of the Prāna-Sakti. The भूताकाश is the visible differentiated vibrations which fill the आकाश। This परम व्योम lying behind the भूताकाश is also known as पुराणं खं in the Upanishads, while the भूताकाश is also known as वायुरं खं। In the Rg-Veda also, similarly two terms have been employed. The one is वौः—it is nothing but the भूताकाश। The other is the परम व्योम। In this परम व्योम the first manifestation of मातरिष्ठा or Prāna-Sakti appears.

We need not quote further passages. These would amply show that each and every god mentioned in the Rg-Veda has, in addition to his visible form, an *invisible causal form* which underlies the former. To exhibit this two-fold form in general terms, *all the gods* have been *collectively* also described or defined as द्विजन्मा—

“द्विजन्मानो ये चृतशापः सत्याः”।

(8) The same fact irresistibly comes to our mind, when we follow the description of Varuna (वरुण). It is said of him—

“यासां (चर्यां) राजा वस्त्रो धाति सध्ये,
सत्यान्ते चर्वपश्चन् जनानां”।

[“There travels, *within* the flowing water, Varuna who watches the truth and untruth—the merit and demerit—of all the beings in the world.”]

This seer of truth and untruth which is present within the water cannot but be the causal **सत्ता** existing within all. Take again such description as this—

“Varuna knows two kinds of पद— one visible (दर्शनीय) and the other invisible (प्राचीन) Pada.” This प्राचीन पद must be the causal substance lying behind its visible पद or form. And this hidden पद is otherwise referred to when the Vedic Rishi declared that “Varuna has revealed the secret of a *hidden Pada* to a worthy intelligent devotee”—

“विहान् पदस्य गुज्ञान् अबोचत्, युगाय (योग्याय) विप्र उपराय शिचन्”।

The following stanza about Varuna becomes consistent only when we take the *causal form* of Varuna ; otherwise it will be meaningless. It is the causal substance alone which works differently in different objects.—

“वनेषु व्यन्तरौवं ततान्, वाजमर्वत्सु, पथ उत्तिशासु ।

हस्तु क्रतुं वरणो, अस्तु चर्मिं, दिवि सूर्यमदधात् सोममद्रौ ।”

[“It is Varuna who has placed strength in the horse, milk in the cow, fire in the water, sun in the sky, Soma in the mountain and Varuna has spread the firmament overhead.”]

Sankarāchāryya has shown by arguments that the effects can never be separated from, and taken outside of, their causal substance, and that they must always be considered *in relation with* * their underlying cause which finds its own realisation † through them. In giving a clear idea of the invi-

* “तद्युक्तमखिलं वस्तु, व्यवहारशिदन्तिः, चौरै सर्पिरिवापिंतम्” (आत्म-निरूपण) ।

† “...आविर्भूतं सत् ‘लत्त्वते’ व्रज्ञ” (सू. मा०)

sible but ever accompanying causal reality *behind* each of the visible gods, the Rg-Veda wants to show that the visible forms of the gods will always put the people in mind of the *causal* Reality which is *ever present behind* them, and *severed from which* the gods will at once become unessential and कदलौस्तम्भ-वदसारः—to use the expression employed by Sankara. They are always to be taken *in connection* with their causal substance—which is none other than Brahman Itself—of which these gods are so many manifestations. How can the effect be conceived as *different* (अन्य) from the cause? I would again remind you of the illustration given by Sankara to support his position which was quoted in an early part of our Lectures (Vide : Lect. 1, P. 16).—

“अग्नेहि विस्फुलिङ्गः अग्निरेव”—

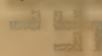
“The spark *after* it comes out of fire is nothing but fire in reality; it is not different from, other (अन्य) than, the fire—its cause.”

And also—

“(विस्फुलिङ्गस्य) प्राग्ने भर्त्य शात् अन्ने रक्तदर्शनात्”—

“*Before* the spark came out of fire, separated itself from the fire—its cause, it was identical with fire, was no other than fire itself.”

The idea of the Rg-Veda is that Brahman is finding its expression through the visible objects—the Vedic gods—mentioned therein. The description of the रूपरूप behind the visible रूपरूप of these gods serves this great purpose. It would be totally unphilosophical to take the Vedic gods as *separated* from their causal



source and to treat them as so many self-sufficient, independent beings, which some interpreters of the Rg-Veda have sought to do. Sankara has shown such a procedure to be erroneous. The effects cannot, even for a moment, stand *unrelated* to their cause. Neither do they serve any other purpose than the realisation, through them, of the nature of the causal reality. It is in this way that the Rg-Vedic gods must be considered. Sankara has stated that one finite object does indeed negate or exclude another finite object, but none of these objects can negate or exclude the idea of their cause which is the infinite existing behind them—"न हि कार्यं नाम वसुतोऽस्ति, यतः कारणवृद्धिर्विनिवन्ते ।" For, the कार्य is nothing but the transformation (अवस्थान्तर) of the causal reality. How then can a कार्य exclude the idea of its cause ? The visible forms or effects have no real value of *their own*. As these are परार्थ, they serve the purpose of the realisation of the nature of the causal reality which exists and operates within them. The causal realities are therefore the ends ; but as Brahman is the absolute end, it includes all other lower ends within.* Sankarāchārya has explained this relation between the causal reality and the effects produced out of it. This exactly is the relation which exists between the dual forms of the gods described in the Rg-Veda. Forgetting the *intimate relation* in which the hidden underlying causal reality always stands with the visibly gross

* "एनेके हि विलक्षणाः सामान्य-विशेषाः...तैषामेकात्मिन् महामानान्ये पारंपर्यमन्ता अनभीवः" (१० भा०)।



forms of natural objects, it is wrong to look upon these as the only *objects* with which we have any concern in the world. This would be व्यावहारिक view as stated by Sankara. But this is not at all the real view ; it is the most unphilosophical view which obtains among the ordinary people. We must try to cultivate the real पारमार्थिक view and look upon the gods, *i. e.* the phenomenal objects as manifestations of the causal Reality,—as Brahman Itself sustains them and *works within* them, and without which and cut off from which they would altogether lose their importance,—would become unreal, unessential. This grand truth the Rg-Veda has inculcated upon us, when it describes the subtle invisible form along with the visible gross form of its gods. Otherwise, such description becomes a meaningless jumble. Yet the modern interpreters of the Rg-Veda have not a word to say about the invisible causal form which accompanies those gods, so clearly described in the pages of the Rg-Veda in connection with each of its gods. We have not said anything about the 3 types of Devatās and three kinds of यज्ञs (*yajnas*) which find ample description in the Rg-Veda. Neither have we referred you to the use of the term Māyā exactly in the sense in which Sankara used in his Vedānta. All these are to be found scattered in the Rg-Veda. Sankara seems to have borrowed his main ideas from the Rg-Veda.

Conclusion :—

This is my last day and this day brings me to my labour's end. I am convinced of one fact : that you really love Sankara and that you take a loving interest in this great philosophy of your own ancient land. Your attendance, day after day, in this cold, chilly, wintry evenings gives ample evidence of that fact. But, I do not know if I have been able to please you—if my presentation of India's great philosopher has proved convincing to you. But I have laboured honestly. What I have said, I have tried to support and strengthen by ample quotations. For this purpose I have traversed, as you have seen, the whole field—neglecting nothing. Numerous texts from all his commentaries have been put before you to help you to come to your own conclusion. Sankara's theory is not a Pantheism. He has not abolished the things of the world, neither has he declared the finite जीवs as so many unrealities. As the world is finite but moving towards the infinite goal, so we—जीवs—are also finite as well as infinite. Infinite possibilities lie hidden in us, and Sankara holds out to us the great promise that we shall one day be able to realise our aspirations, and to fulfil all our possibilities, and that all strife and sufferings will cease in ब्रह्म. In Sankara-philosophy there is ample scope for कर्म—duties of man. We are all self-seeking beings : we must try to be unselfish ; and so long as we are not disinterested in our actions and ideas, the ब्रह्मान्, Sankara tells us,

will not dawn—we must treat all as our own—not forgetting the great truth that the same नारायण (Nārāyaṇa) is present in us all. We must make sincere efforts to remove suffering from our fellow जीवs, so far as in us lies, and unless that is done, how can we help them to realise the नारायण within? All these promises Sankara's philosophy holds before us. It is not a philosophy of माया or इन्द्रजाल. He has not woven a net of इन्द्रजाल around us to enmesh us within it beyond hope of extrication. Neither it is a mere Theology. And by the way, our Rg-Veda—that great store-house of Indian wisdom, from which we have derived our all practical religions of every-day life, is not a book of hymns composed by primitive Indian tillers of soil, but it is a store-house of the great Māyā-Vāda too from which Sankara partly borrowed the main ideas of his philosophy. But the time has arrived to take farewell of you however painful it may be, and I do it by offering my good wishes to you all.

I take this opportunity to offer my respectful tribute to the blessed memory of the late Sreegopal Basu Mallick—the great founder of this Fellowship which has given an impetus to the culture and spread of the Vedantic truths.

[*The End.*]

WORKS BY THE SAME AUTHOR :—

Introduction to Adwaita Philosophy.

[Second Edition. Rs 4.

Adwaita-Vada.

[Second Edition, Rs 3.

The Outlines of Vedanta Philosophy.

[Second Edition. Re 1.

[These three works have been published by the
Calcutta University.]

The Upanishader Upadesh—

—Volume I (Chhandogya and Brihadaranyaka)
[Third Edition. Rs 2-8.]

—Volume II (Katha and Mundaka)
[Third Edition, Rs 2-8.]

—Volume III (Isha, Kena, Prasna, Aitareya, Taittiriya
and Mandukya)
[Third Edition, Rs 2-8.]

[In each of these Volumes, complete translation with
elaborate exposition of the commentaries of Sankara has been
given. Each Volume has been translated into Hindi by Pandit
Nandakishore Sukla of Oudh].

The Bhagavad-Gita.

(A translation of main Theme).

Extracts from only a few of OPINIONS

On the author's

"Introduction to Adwaita Philosophy."

1. Professor A. Berriedale Keith, D. Litt., D.C.L.
University of Edinburgh :—“.....Your book is a remarkably
able and highly interesting contribution to the interpretation
of Sankara. Its collection of passages alone would be of very
high value, for the extent of Sankara's writings is so great as
to render easy reference impossible without such aid, and I
fully appreciate the labour which has been involved in the selec-
tion of the texts cited. Even greater value applies to your
powerful exposition of the realistic element in Sankara. Your
restatement of his position in terms of modern philosophical
conception, shows a very great skill and will demand the most
careful consideration from those who seek to apprehend the
true force of the teachings of the Acharyya.”

2. Professor Julius Jolly, Ph. D. University of Wurz-
burg, Bavaria :—“This work contains an excellent exposition,

I think, of the main principles of the Adwaita system and an equally excellent vindication of this against the reproaches raised by scholars wrongly interpreting its technical terms."

3. *Sir George A. Grierson, K.C.I.E., Ph.D., D.Litt., LL.D.*, late Vice-President, Royal Asiatic Society of Great Britain and Ireland :—“.....I have read a good deal of it and found it very interesting and instructive.....your book shows evidence of much original research and I hope that you will continue your studies of this and other important Systems of Indian Philosophy.”

4. *Dr. L. D. Barnett, Oriental Studies, London Institution (University of London)* :—“.....Your book is a work of considerable merit.”

5. *Professor J. Wackernagel, Basil, Switzerland* :—“.....Introduction to Adwaita Philosophy is a valuable book.....I shall not fail to make it known and accessible to fellow-workers interested in Indian Philosophy, and hope it will be appreciated universally according to its merits.”

6. *Professor Hermann Jacobi, Ph.D., University of Bonn, Germany* :—“.....I have read this novel exposition of Sankara’s system with interest and profit. Whether one entirely agrees with the author’s theory or not, one will admire his ingenuity and be grateful for many valuable suggestions.....It is an admirable book

7. *Dr. M. E. Senart of Paris* :—“Your deep justice to the old master—Sankara—and your remarkable command of the difficult literary materials cannot but meet the grateful acknowledgment of all interested in this line of research.”

8. *Prof. S. V. Lesney, Ph.D., University of Prague* :—“... The teaching of your great countryman—Sankara—has been treated by you in a very happy way and to much profit of your readers.”

9. *Prof. E. Washburn Hopkins, Ph.D., LL.D., Yale University, America* :—“.....My final judgment is that you have made a most important contribution to our knowledge of Sankara’s Philosophy.....”

10. *Prof. D. Johannes Hertel, Professor of Sanskrit, University of Leipzig, Germany* :—“.....No doubt this work—Introduction to Adwaita Philosophy, 2nd Edition—is extremely useful, lucid in style, and independent, in the representation of Shankara’s doctrine. It remarkably marks a decided step in advance.....”

11. *Prof. Richard Garbe, Ph. D.*, of the University of Tübingen :—“It is more than its title indicates : not only an able Introduction, but a very important contribution to the history of Indian Philosophy, especially Chapter III seems to me to be of particular importance, as according to it, the current notions about Sankar’s conception of the world *have to be corrected*. I wish you all success which your learning and diligence deserve.”

12. *Prof. James H. Woods, Ph.D.*, of Harvard University :—“.....Your book has given me the greatest pleasure. It is coherently written and the arguments move forward with logical precision and at the same time keep close to the text of the Vedānta. I found the book extremely valuable and I hope it will be the first one of the series. Your work has impressed me so much that I am sending you an invitation.....”

13. *Dr. Sylvain Levi, Ph. D.*, of College De France, Paris :—“.....Your book is of a lasting value. You have mastered Sankara’s work as a real Pandit and you know to expose his doctrines perfectly as a modern scholar. Never did I realise before so fully the *perfect unity* of Sankara’s teachings. Your book is a concordancy, a Cyclopedie of Sankara’s Philosophy. The quotations are well selected, thoroughly clear, conclusive ; a glance over the notes at the foot of the pages shows they are a substantial reading, affording the *मार* of Sankara’s thoughts.....”

14. *Prof. M. Bloomfield, Esq.*, of John Hopkins University :—“.....Your book is, I am convinced, a most valuable contribution to our knowledge of India’s high thought : your exposition of Sankara is that of a loving disciple but at the same time, critical as well as sympathetic. Your chapter on *Máyá* is especially illuminating, but I remember *every page* of the book as full of clarifying information. No Indologist can possibly read it without being grateful to you for your first-hand, trustworthy help in this difficult field.”

15. *Prof. Richard Schmidt, Ph. D.*, of Munster University :—“.....Surely your book is an admirably suitable introduction to that most magnificent achievement of Indian thoughtYour book is not only a highly interesting contribution to the interpretation of Sankara’s writings, but also in every way a new argument of the justness of the “*ex orienti lux*.” I wish you best success.”

16. *Prof. A. Hillebrandt, Ph. D.*, of Breslau Univer-

sity :—“.....Your work marks a great progress by the brilliant exposition which Sankara's views have found therein by your painstaking labour and judicious treatment. I fully appreciate the value of your scholarly work which I think a *perfect success*. Allow me to repeat my opinion that your work represents a high standard of Indian scholarship.”

17. *Prof. H. Luders*, of Berlin University :—“.....I have read your excellent Introduction with the greatest interest and profit. Your profound knowledge of Sankara has enabled you to carve out new ways to the understanding of India's great philosopher. In my opinion your work is a mark in the exposition of Vedānta Philosophy, and anybody who will take up in future those problems will have to deal with your views. You have solved some of the riddles proposed by apparent contradictions in the text and I am sure we shall have to modify considerably the prevalent opinion on Sankara Philosophy.”

18. *Journal of the Royal Asiatic Society of Great Britain and Ireland*, July, 1926 :—“The author is to be congratulated on having produced a very well-written and remarkably clear and able book dealing with a very thorny and difficult subject—the non-dualistic philosophy of the great Vedantist—Sankara. Mr. Sastri has collected a large number of passages of great value and importance from the writings of Sankara and has expounded them with marked ability. His treatment of Sankara's philosophical position is done with great skill.....”

19. *The Magazine—Shia-kyo-ken-Vyn (Religious Research)*, Vol. III, Part 6. 1st November, 1926 of Tokyo University, Japan :—“It seems that the author is an authority on the Vedanta system of Philosophy in the Calcutta University of India. He has studied and mastered thoroughly the vast knowledge of the Sankara Philosophy.....The last two chapters are very interesting and give new light on the subject.....”(Original in Japanese).

20. *The Forward*, October 3, 1926 :—“Prof. Sastri's 'Adwaita Philosophy' no longer requires any advertisement through the press. The book has already made its mark as one of the richest contributions to modern research on the 'Adwaita Philosophy'.....In Prof. Sastri that philosophy has got a very lucid exponent.....as a piece of original research the book has received unqualified admiration from Indian as well as European scholars.”

— &c. &c. &c. —

5-4606
17. OF INDIA



